

GOSPEL SONNETS

OR,

SPIRITUAL SONGS.

11660 de 26

IN SIX PARTS.

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| I. The Believer's Espousals. | IV. The Believer's Lodging. |
| II. The Believer's Jointure. | V. The Believer's Soliloquy. |
| III. The Believer's Riddle. | VI. The Believer's Principles. |

CONCERNING,
CREATION AND REDEMPTION. LAW AND GOSPEL.
JUSTIFICATION AND SANCTIFICATION. FAITH
AND SENSE. HEAVEN AND EARTH.

THE FORTIETH EDITION,

IN WHICH THE HOLY SCRIPTURES ARE FULLY EXTENDED.

BY THE LATE

REV. MR. RALPH ERSKINE,

MINISTER OF THE GOSPEL AT DUNFERMLINE.

TO WHICH IS NOW PREFIXED,

An Account of the Author's Life and Writings.

Mira canam, sed vera canam. RUCH. PSALM LXXVIII.

GLASGOW,

PRINTED BY J. AND M. ROBERTSON,

MDCCKCV.

* * If the number of editions of any performance, be a mark of public approbation, MR. ERSKINE'S GOSPEL SONNETS have a claim to that distinction, and they may be ranked amongst those of general esteem and usefulness; few books have been so often printed in the same space of time. The present edition, it is hoped, will be found not less worthy of public encouragement, than those that have gone before it, as considerable attention has been paid to the correcting, by comparing it with former editions; and every thing is to be found here that has appeared in the most approved copies of the Gospel Sonnets. MR. ERSKINE'S Poems, as DR. BRADBURY says, are greatly to be esteemed; and above all, for that which animates the whole, the savour of divine and experimental knowledge.



P R E F A C E

BY THE

P U B L I S H E R.

POETICAL compositions, it will readily be admitted, are of a very ancient original; and very early specimens of this kind of writing are yet to be found on record, both in sacred * and profane history. — Writings in poesy have many peculiar excellencies in them, and particular advantages attending them: and when men, endued with poetical talents, employ them on subjects of real importance, the sparkling and flowery images, the magnificent and lofty expressions, and the striking figures and rhetorical embellishments, add such a native grandeur, dignity, and majesty to the subject, that the mind is not only truly elevated, the attention gained, the affections moved, and devotion excited; but the memory is gradually prepared to retain and be benefited by them, on account of the beautiful and elegant manner in which the various topics are elucidated.

No subject is more interesting, or can be a fitter theme, for these vested with a poetical genius, than those of an *evangelical nature*, either directly founded upon some particular portion of sacred writ, or drawn from it, by just and necessary consequence. No writings, for justness of sentiment, and sublimity of stile, can equal or compare with these of divine inspiration: and though the mysteries of Christianity, and the wonders of our holy religion, stand in no need of gay trimmings and poetical embellishments to set them off; yet such is the superior excellency of inspired poesy, that the brightest and most elevated descriptions of a mortal pen must vail to it: and therefore says a celebrated writer,

* See the Song of Moses at the Red Sea, Exod. xv. 1. — 21. This Song is the most ancient and sublime piece of poetry in the world: the images are natural; the arrangement of its ideas is beautiful; and the strain of piety which breathes throughout the whole, is truly evangelical.

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‘ If any would attempt to be master of true eloquence, and aim at a proper elevation of stile, let him read, with unremitting diligence, the ancient prophets, the inspired evangelists and apostles; for their writings are an abundant source of all the riches and ornament of speech.’

It hath been now a long and just complaint, that poetry, which is of a divine original,* should have been so much debased to the worst of purposes, in decorating vice and profaneness; and that men, endued with such a happy talent, should so much employ it, in furnishing out theatrical entertainments, or upon ludicrous and profane trifles. How happy would it have been for the world, what an ornament to Christianity and advantage to the church; and how honouring to themselves, as well as beneficial to the interests of religion, had they employed it on evangelical and divine subjects, in pointing out the beauties of creation, the bounty of providence, the depth of redeeming love and grace, and the excellency and sweetness of true religion and practical godliness!

The REV. MR. ERSKINE, Author of the following *Poems*, was happy in employing his poetical talent to the best of purposes: the subjects he made choice of to handle, were of the utmost importance for mankind to know; his manner of treating them truly evangelical; and the spirit that breathes through them, heavenly and divine; tending to warm the heart, excite to genuine devotion, and to inspire the mind with just and proper sentiments of God and true religion.

The sentiments of Dr. Bradbury, relative to our Author's poetical talent are very just. ‘ Mr. Erskine's *Poems*, says he, are greatly to be esteemed, for the sweetness of the verse, the disposition of the subjects, the elegance of the composition, and, above all, for that which animates the whole, the favour of divine and experimental knowledge.’ *

* See his Preface to some of Mr. Erskine's Sermons, printed at London, in 1733.

T H E
P R E F A C E
T O T H E
R E A D E R.

R E A D E R,

WHATEVER apologises this book has formerly been prefaced with, (as to the manner in which many lines in it are written), shall be here altogether dropt and forborn. I now dismiss it as it is, under the conduct of divine providence, to take its hazard in the world; since it has already served its apprenticeship under several impressions, and gone both thro' kind and hard usage, thro' good report and bad report. It never promised much to them that seek nothing but *pleasure* and *satisfaction* to their fancy; but I have heard, that it has done some service (and I hope, thro' the blessing of Heaven, it may yet do more) to them that seek *profit* and *edification* to their souls.

The late edition of this book at London, being more full and complete than any that was formerly omitted, it is fit here to acquaint the reader, that this is printed exactly off the London copy, without any material addition or alteration, except in the *third part* of the book, that comes under the name of *Riddles*, or *mysteries*; and *part sixth*, Chap. ii. Sect. 1. intitled, *The believer's principles, concerning the mysteries of the law and gospel*: both of which (because there were several demands in this country for a new edition) I thought fit to confirm by scripture-texts, cited at the bottom of the page, for the benefit of those that are weak in knowledge, and unacquainted with the scripture*. I have directed them by a letter of the alphabet, at every branch of the sentence that is either seemingly or really opposite to the other, unto some scriptural-text, one or more, for evincing the truth thereof: by which means, the weakest that is willing, may come to understand the most dif-

* The scriptures in this edition are extended at full length.

ficult paradox, or mystery, mentioned in this work; at least so far as to see, that every part of it is founded on the word of God, either directly, or by plain and necessary consequence. Only this general rule is to be observed, namely, That the reader always consider what is the subject treated in every section or stanza; and this, for the sake of the more illiterate, I shall illustrate by two examples, the one concerning the *law*, the other concerning the *believer*. The former you see Part III. Sect. vi. verse 25. page 181.

I'm not oblig'd to keep it more;

Yet more oblig'd than e'er before.

Here you are to remark, that as the subject spoken of, is the *LAW*; so the law in scripture is considered two ways, viz. both as a *covenant of works*, and as a *rule of duty*. Now, that the believer is under no obligation to the law, as it is a *covenant of works*, or to perform obedience to it as a ground of justification, (which is also the subject treated in that Section), is confirmed in the foot notes by the following scriptures, to which you are directed by the letter (*s*), Rom. vi. 14. Gal. v. 1, 2, 3, 4. Where you may see believers are said to be *not under the law, but under grace*; and exhorted to *stand fast in the liberty wherewith Christ hath made them free*; and assured, *that Christ is become of no effect to them, whosoever of them are justified by the law; they are fallen from grace*.—Again, that the believer is under more obligation than ever, before he was justified, to yield obedience to the law as it is a *rule of life*, (which is the other branch of that paradox), is confirmed by these following texts of scripture, to which you are directed by the letter (*t*), Rom. vi. 1, 2, 15. where it is said, *Shall we continue in sin, that grace may abound? God forbid: how shall we that are dead to sin, live any longer therein? What then? shall we sin, because we are not under the law, but under grace? God forbid*.—From which texts, together with their contexts, it is evident, that the believer's freedom from the law as a covenant, does not at all free him from obligation to it as a rule, but superadds to the natural obligation, that of grace, which both argumentatively and affec-

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tively teaches what the law does authoritatively and preceptively, namely, *to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world*, Tit. ii. 11, 12.

The other example I adduce, you may read Part III. Sect. ii. verse 47. where the words are,

*To good and evil equal bent,
I'm both a devil and a saint.*

Here the reader may notice, that the subject spoken of, is the BELIEVER, or the saint's old and new man described, (which is part of the title of that Section,) or considered as to his *unregenerate* and *regenerate* part; in which view he is frequently spoke of in scripture; *ex. gr.* 1 John iii. 6, 9. it is said of the believer, or the person born of God, that *he sinneth not*, and that *he cannot sin, because he is born of God*: there he is spoken of as to his new nature, or regenerate part. But, 1 John i. 8. the words are, *If we say that we have no sin, we deceive ourselves, and the truth is not in us*: where the apostle speaks of believers' *unregenerate* and *corrupt* part. Now, this being the scriptural representation of the believer, the foresaid paradox is easily proven from scripture.

The *first* branch is, That he is equally bent to good and to evil. For the proof of this, you are directed in the foot-note to Rom. vii. 21. where the apostle Paul, speaking both of his corrupt and renewed part, says, *I find a law, that when I would do good, evil is present with me*. And, if you read the preceding and following context, you will find him complaining how corruption bends him as far one way as grace another.

The other part of the same paradox is, that the believer is, on these accounts, both a *devil* and a *saint*. Now, that the believer is by nature and corruption a *devil*, is one branch of this position here to be confirmed. That he is so by *nature*, is proven by the following scriptures in the forecited page at the bottom, John vi. 70. and viii. 44. compared; where Christ, speaking of some that were in a natural state, viz. of Judas and the Jews, discovers what is the state of all men by nature, *that they are of their father the devil, since the lusts*

of their father they will do ; and therefore may be called devils, as our Lord calls Judas, saying, I have chosen you twelve, and one of you is a devil. And such are believers also naturally, as descendents of the first Adam, being children of disobedience, and children of wrath by nature, even as others, Eph. ii. 2, 3. And that the believer is so, not only by nature, but also by reason of remaining corruption, is proven at the foot of the same page, from James iii. 15. where that apostle, speaking of strife and envy, that may be even among the children of God, (which indeed has too much taken place in all ages), says, This wisdom descendeth not from above, but is earthly, sensual, devilish. Again, that, though the believer be by nature and corruption a devil, yet he is, by grace and regeneration, a saint, is documented also, in the same page, from 1 Cor. vi. 11. Such were some of you ; but ye are sanctified, &c.

In this manner, you may easily go over all the rest of the paradoxes, riddles, or mysteries, contained in this book, and find them evidently confirmed by the scriptures of truth, the word of God. This might be no unprofitable exercise, but tend to lead you in to the true knowledge of the gospel, to which mysteries are so essential, that it is designed by them, and called *the wisdom of God in a mystery*, 1 Cor. ii. 7. and the knowledge of which is so essential to Christianity, and so absolutely necessary to salvation, that the same apostle declares that *if our gospel be hid, it is hid to them that are lost ; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.* 2 Cor. vi. 3.

Again, if you search the scriptures, you will see many more proofs for every point than I have adduced, and perhaps many much more apposite ; for these only are set down at the bottom of the page that first occurred to me : yet, I suppose, though sometimes but one, and sometimes more scriptures are pointed out, they are such as sufficiently confirm the positions they relate to. But that other scriptures might have been adduced in plenty, I shall give one instance, in the pa-

radox just now mentioned, viz. That every believer, while in this world, is *both a devil and a saint*. The latter clause is what none will deny, namely, That every true believer is a saint; for further proof of which, you might see acts xv. 9. and xxvi. 18, &c. But because the first clause may seem more harsh, it may by scripture be also further evinced two ways: 1st, In respect of the daily commission of sin he has to challenge himself with; for the scripture says, Eccl. vii. 20. *There is not a just man upon earth, that doth good and sinneth not.* And with this compare 1 John iii. 8. *He that committeth sin, is of the devil.* Hence it is plain, there is not a just man upon earth, but may, in respect of the commission of sin, be called a *devil*. 2^{dly}, In respect of prevalent temptations, by which he may be hurried into those things *that favour not of God, but of men*; on which account Christ says to Peter, Matth. xvi. 23. *Get thee behind me, Satan.* And if Christ calls Peter a devil, whom he had described as a saint of the first magnitude, verse 17. One divinely blessed and enlightened; what occasion may every believer have to call himself a devil! Yea, it is a part of his faith and sanctity, to see and acknowledge, with shame before the Lord, his own devilish and desperately wicked heart and nature; which a blind, self-conceited world are ignorant of, being neither acquainted with themselves, nor with God and his word. However, so it is, that the more any shall search the scripture, the more, I hope, will they discern, not only by the texts I have quoted, but from many others also, the truth and evidence of every part of this book, however mysterious some passages of it may seem to many.

Though some of these lines may want the politeness that can please the curious age, yet, while they stand firm upon a scriptural foundation, none of them want authority, and that of the highest nature, except in the account of mockers, and those (of whom there are too many in our day) that are either Deists, who undervalue the scripture, or Atheists, who deride it: and it is sadly to be regretted, that those people are hardened in their wicked principles and practices, by some that

perhaps have a higher profession. For I have seen two prints, one called the *Groan* and another the *Laugh*, wherein some lines, picked out among others, have been exposed to ridicule: but however, such gentlemen may laugh at their own sport, and wickedly divert themselves with serious matters for a time, I fear their laughing will issue in weeping for ever; if God, by giving them repentance, do not make them groan to purpose, for the evidence they thus give of either their grievous ignorance of the scripture, or their gross profanity, and of their readiness to yield themselves instruments of the devil, to promote the Atheistical spirit of the age, which is bent enough (without any such provocations) to laugh at every thing serious, sacred, and scriptural. This is so palpable, without my observation upon it, and so self-evident to all that fear God, and have had the patience to read such prints, that I would not have thought them worth my noticing so far, as to make this bare mention of them, had not Providence put the pen in my hand to preface this edition, wherein scriptural proofs are added to that part of the book.

Reader, It gives me satisfaction enough to understand, that this book has already been useful and edifying to some, however it is entertained by others. The gospel itself is to some the *favour of life*, to others the *favour of death*; to some *wisdom*, to others *foolishness*; to some matter of faith, love, and comfort, to others matter of mockery and scorn. I shall be far from thinking it any discredit or disparagement to this book, if it meet with the like entertainment.—May the Lord of heaven and earth, who over-rules all things, accompany it, in its journies abroad or at home, with his blessing to many souls; and to his care I commend it, in the words of a famous Scots poet, upon Psalm xxxv. 1.

*Rerum sanctæ Opifex, ades,
Et patrocinio protege me tuo.*

Which may be adapted to the matter in hand thus;

*The truth which hell may criticise,
Great God, be near to patronize.*

A
P O E M,

DEDICATED TO THE REV. MR. RALPH ERSKINE,

BY A

LADY IN NEW-ENGLAND,

UPON

READING HIS GOSPEL SONNETS.

ERSKINE, thou blessed herald, sound
Till sin's black empire totter to the ground.
Well hast thou Sinai's awful flames display'd,
And rebels' doom before their conscience laid:
From sin, from self, from trust in duty fly,
Commit thy naked soul to Christ, or die.
Go on and prosper in the name of God,
Seraphic preacher, through the thorny road;
The gracious Christ, thy labours will reward;
His angel-bands be thy perpetual guard;
Though hell's dark regions at the present hiss,
The God of glory thy strong refuge is.
Mere moral preachers have no pow'r to charm,
Thy lines are such my nobler passions warm;
These glorious truths have set my soul on fire,
And while I read, I'm love and pure desire.
May the black train of errors hatch'd in hell
No longer on this globe in quiet dwell;
May more like you be rais'd to show their shame,
And call them by their diabolic name.
Exalt the Lamb in lovely white and red,
Angels and saints his lasting honours spread;
My trembling soul shall bear her feeble part,
'Tis he hath charm'd my soul, and won my heart.
Bless'd be the Father for electing love,
Bless'd be the Son who does my guilt remove,
Bless'd be the Dove who does his grace apply.
Oh! may I praising live, and praising die!

S O M E
A C C O U N T
O F T H E
REV. MR. RALPH ERSKINE.

THE REV. MR. RALPH ERSKINE, was honourably descended of very respectable ancestors; his father, the REV. MR. HENRY ERSKINE, being one of the thirty-three children of RALPH ERSKINE of Shieldfield, a family of considerable repute and standing in the county of Merse, and originally descended from the ancient house of MAR. Our Author, and his brother, the REV. MR. EBENEZER ERSKINE, late Minister of the gospel at Stirling, were two of the children of the said REV. MR. HENRY ERSKINE, who was sometime Minister of the gospel at Cornwall, afterwards at Chirnside *; a man eminent in his day, and justly distinguished for his piety and firm attachment to Presbyterian Principles: For his stedfast adherence to which, he was subjected to many considerable hardships in the latter part of the last century, during the persecuting period of Charles II. and James VII †.

The Author of the following Poems, was born at Monilaws, in the county of Northumberland, on Sabbath the 15th of March, 1685, at three o'clock in the afternoon; and baptized at Chirnside on the 5th of April said year, by the Rev. Mr. William Violand.

He gave pretty early proofs of a great genius and fine fancy; and several instances of a pious disposition and a solid way of reflecting on matters. On this account he was, by his parents, early destined for the holy ministry, who resolved to give him a regular and liberal education, in order to qualify him for that important office.

When he had acquired a competent measure of Grammar, and other introductory parts of education, he went to the university of Edinburgh, to complete his studies;

* *Cornwall* is in the shire of Northumberland; *Chirnside* lies about five miles from Berwick upon Tweed, in the Scot's side.

† See the continuation of Calamy's life of Baxter, p. 681.

where he went thro' the ordinary courses of Philosophy and Divinity with success; and made a considerable progress in all the different branches of literature: for, he soon became a fine Grecian, an excellent Logician, and an accomplished Philosopher. But after having acquired such a competent measure of knowledge, in these various branches of erudition, he gave himself up to the study of Theology, his darling and beloved topic; in which he made great progress, as his productions therein do abundantly evidence.

The ordinary course of philosophical and theological studies being gone thro', at the college of Edinburgh, with success; he was, in the providence of God, called forth to appear in a public character; and being well reported of, by all who knew him, for a conversation becoming the gospel, he was accordingly taken upon trials by the Presbytery of Dunfermline: and having finished the usual pieces of trial assigned him, to the entire satisfaction of the Presbytery, he was by them licensed to preach, as a probationer, the everlasting gospel, on the 8th of June, 1709. In which capacity, he exercised the talents which the Lord had graciously conferred on him, within the bounds of the said Presbytery, both in vacancies and settled congregations, to the great satisfaction of his hearers, both ministers and people, as his certificate from that Presbytery, dated April 4th, 1711, expressly bears.—In this station of life he did not long remain: Providence soon opened a door for him; and he got an unanimous call, from the parishoners of Dunfermline, on the 1st of May 1711, to exercise his ministerial talents and abilities amongst them; which call was approved of by the Presbytery, on the day following, as regularly proceeded in. He went thro' the usual pieces of trial, for ordination, prescribed by the Presbytery, with approbation; and thereupon they set him apart to the office of the holy ministry, in the collegiate charge of Dunfermline, on August 7th, 1711.

Under the character of a minister of the gospel, having now a pastoral relation to a particular flock, in the church universal, he *determined not to know any thing save Jesus Christ and him crucified*; He was instant in

season and out of season, in all parts of his ministerial labours, and gave himself wholly thereunto; exhorting the people under his trust, from house to house, in the way of family visitation; examining them more publicly upon the principles of our holy religion; visiting the sick when called; and preaching the everlasting gospel, in which he had a very pleasant and edifying gift. He preached, by turns, with his colleague, every Sabbath and Thursday, thro' the year: and afterwards, when he had none, for several years before his death, he officiated alone, very punctually, both on Sabbath and week-day.

He delivered few extemporary productions. His sermons were generally the fruit of diligent study, and assiduous application. For the most part he wrote all; and kept very close by his notes in the delivery, except when the Lord was pleased to carry in upon his mind, in time of preaching, some pat and apposite enlargements, whereof he had no previous study, and to which he nevertheless chearfully gave way, as coming from HIM, who has *the tongue of the learned*; who knows how to speak *a word in season to him that is weary*; and who says, *It shall be given you the same hour what ye shall speak; for it is not ye that speak, but the Spirit of your Father that speaketh in you*. He was blessed with a rich and fertile invention, as appears in the agreeable and entertaining diversity, wherewith his heads of doctrine are every where adorned. The poetical genius, with which he was happily endowed, contributed not a little to the embellishment of his discourses, with a variety of pertinent epithets and striking metaphors.

His gift of preaching was both instructing and searching. Few outshone him in the nervous and convincing manner, whereby he confirmed the truth of the doctrines he insisted on; and fewer still in the warm and pathetic address, in which he enforced the practice of them.

He peculiarly excelled in the ample and free offers of Christ he made to his hearers; and the captivating and alluring methods he used, for gaining their compliance, or their receiving and resting on Christ alone for their salvation, as thus freely and fully exhibited unto them.

in the gospel. On all which accounts he was justly esteemed, and much followed, as one of the most popular and edifying preachers of his day.——During his time, sacramental solemnities, at Dunfermline, were very much crowded; numbers of people, from several parts of the kingdom, resorting unto them: and the Lord was pleased to countenance some of these communions, with signal evidences of his gracious presence and influence, to the sweet and comfortable experience of many.

It will easily appear to the judicious and experienced reader, in perusing his writings, that he had as dexterous a faculty in ransacking the plagues of the heart, and describing the diversified circumstances of serious and exercised souls, as if they had fully communicated their several doubts and cases unto him; while, in the mean time, he was only unfolding the inward experience of his own soul, what he himself felt of the workings of unbelief, and of the powerful influence of the Holy Spirit; in opposition thereunto; which could not but quadrate or agree, with the operations of the self-same Spirit of God in others; for, *as in water, face answereth to face, so doth the heart of man to man.*

This eminent servant of Jesus Christ, being exercised to godliness from his youth, became, by the grace of God, a *scribe instructed unto the kingdom of heaven*, whom our Lord compares to *an householder, which bringeth forth out of his treasure, things new and old.* Old invariable truths, but new illustrations of them; old experiences, the same with other saints before, but new observations and improvements upon them: so that, with abundance of propriety, it may be said, that there are few perplexing doubts, or intricate cases, which the saints have, at any time, been exercised with, that are not in some one or other of his sermons, very judiciously solved, and distinctly elucidated, or cleared up.

During our Author's life-time, and at the importunity of many of his acquaintances, both ministers and people, he published a great number of his sermons, on the most interesting subjects, which were well relished by the truly godly, and had their praises in the churches of Christ, both at home and abroad. These, with

several others, transcribed from his notes, were first collected together, after his death, and published along with his poems, in two large volumes in folio, in the years 1764 and 1765, printed in an elegant manner; and, since that time, re-printed in ten large volumes, octavo, for the more conveniency of readers and purchasers, with considerable additions and amendments *.

We cannot dismiss this account of our Author, without taking notice of another particular concerning him, which constitutes a very material branch of his character. He was not only deservedly esteemed, as a judicious DIVINE; but also much respected as a good POET: And he hath favoured the world with several excellent productions of that nature, which have all met with a very favourable reception. His poetical talent was employed chiefly on divine subjects; he had no relish and taste for any other. In his younger years, at his leisure hours, he composed the following piece, which is now intitled GOSPEL SONNETS: OR, SPIRITUAL SONGS, in Six Parts. The usefulness of this poetical compend of the revealed principles of our holy religion, for promoting the life of faith, comfort, and holiness, will be experienced, it is hoped, by many of the saints of God, to the latest posterity.—This piece was so well relished, that it hath undergone a multitude of impressions; and the demand for it is as great as ever.

* That eminent divine, the late REV. DR. BRADBURY, in his preface to a collection of some of Mr. Erskine's Sermons printed at London, in 1738, expresses himself in the following manner: "These Sermons, saith he, have no need of my recommendation: the reader will find in them a faithful adherence to the design of the gospel, a clear defence of those doctrines that are the pillar and ground of truth, a large compass of thought, a strong force of argument, and a happy flow of words, which are both judicious and familiar; and they have been greatly blessed to the edification of many, especially the poor of the flock."

The words of the late justly celebrated and pious MR. HERVEY are very significant, and truly expressive of the high esteem he had for MR. ERSKINE'S WORKS.—"Was I to read with a single view to the edification of my heart, in true faith, solid comfort, and evangelical holiness; I would have recourse to MR. ERSKINE, and take his volumes for my guide, my companion, and my own familiar friend."

About the year 1738, he emitted into the world his poetical paraphrase upon the whole book of the SONG OF SOLOMON: which indeed is an evangelical comment, done in a strain adapted to the New-Testament dispensation, upon that allegorical or figurative part of holy writ.—This performance has likewise been very acceptable, and has undergone a variety of editions.

By emitting the above poetical essays into the world, and some smaller performances, our Author's abilities as a poet came to be known; and induced the Reverend Synod, of which he was a member, repeatedly to importune him, to employ some of his vacant hours, in turning all the poetical passages of sacred writ, into common metre, of the same kind with the Psalms of David. These recommendations he at last complied with; and his productions at last made their appearance, under the title of SCRIPTURE SONGS, selected from several passages in the Old and New Testament, which were well relished, and have now undergone several editions.

Our Author, besides his sermons and poems, published several tracts, on some points of controversy, in which he displayed his abilities as a writer: particularly an elaborate treatise, intitled, FAITH NO FANCY; OR, A TREATISE OF MENTAL IMAGES: a book singularly valuable, for the clear and perspicuous manner in which he hath handled and established this important point; every way worthy of our Author, and which reflected the greatest honour upon him; in regard it hath given the greatest display of his abilities, both as a divine and philosopher, and how capable he was to exhaust any point, when he set himself to it, even in an abstract way of reasoning: a book that effectually silenced all his opponents; and stands to this day unanswered.

This faithful and laborious servant of Jesus Christ, laboured successfully in the work of the ministry, and continued publicly useful in his Master's work, till within a few days of his departure; for he preached in his own pulpit on Sabbath the 29th of October, 1752, and he was thereafter seized, in the end of the same month, viz. October 1752, with a nervous fever, (wherein, nevertheless he enjoyed the exercise of his judgement.

and senses,) which lasted only for a few days, and at last was the happy messenger of freeing him from the incumbrances of an embodied state, and leading him to the world of spirits, and the regions of eternal bliss and felicity; for, on the eighth day of the fever, he fell asleep in the Lord, being Monday, Nov. 6th, 1752, in the 68th year of his age, after labouring unweariedly and successfully in the work of the ministry, among his flock in Dunfermline, for the space of forty-two years.

Mr. Erskine, our worthy Author, affords room for large commendations, were we disposed to give them; and his complete character is truly great, and his disposition exceedingly amiable.—If he is considered as to his *natural endowments*, he possessed many fine qualities; he had a sweet temper, a clear head, a rich invention, a lively imagination, and a great memory.—If he is viewed as to his *acquired abilities*; he was well acquainted with all the useful branches of literature, necessary to adorn the scholar, and the minister.—If he is considered as to his *office*; he was a great and judicious divine, a pious evangelical preacher, and an able casuist.—In short, he was not only a learned man, and an able divine, but an affectionate and familiar friend, a social companion, a devout Christian, and a *burning and shining light*.

By his death, the *church of Christ* lost a great light, a heroic champion for the truth, and a bold contender for the faith, once delivered unto the saints.—The *body* he was last connected with, have been deprived of an useful member, and a shining ornament to their cause.—The *congregation* he laboured among, lost an able, faithful minister, a laborious and successful wrestler, and a painful and diligent instructor.—His *family and relatives*, lost a true friend, an affectionate husband, a tender-hearted parent, and a striking pattern of virtue.—His *acquaintance and intimates*, an endearing brother, a social companion, and an engaging friend.

Mr. Erskine was twice married. His first marriage was with Margaret Dewar, a daughter of the Laird of Lassodie; which commenced the 15th of July, 1714.—She lived with him about sixteen years; during which

time she bore ten children, five sons and five daughters: three of these sons were ministers in the Association, viz. the Rev. Messrs. Henry, John, and James; the first ordained Minister, at Falkirk, the second at Leslie, and the third at Stirling. All of them died in the prime of life, when they had given the world just ground to conceive high expectation of their usefulness in the church.—His second marriage was with Margaret Simson, a daughter of Mr. Simson, writer to the signet at Edinburgh, which took place, February 24th, 1732. She bore him four sons, and survived himself some few years. One of the sons of this marriage is still in life, and resides at London. All his other children are now removed by death.

AUGUST, 1763.

A N A C R O S T I C.

*M*UCH fam'd on earth, renown'd for piety;
A midst bright seraphs now sings cheerfully.
*S*acred thine anthems yield much pleasure here:
*T*hese songs of thine do truly charm the ear*.
*E*ach line thou wrot'st doth admiration raise;
*R*ouse up the soul to true seraphic praise.

*R*eligiously thy life below was spent:
*A*mazing pleasures now thy soul content.
*L*ong didst thou labour in the church below,
*P*ointing out Christ, the Lamb, who saves from wo,
*H*eav'n's blessedness on sinners to bestow. }

*E*RSKINE the great! whose pen spread far abroad,
*R*edeeming love; the sole device of God.
*S*ubstantial themes thy thoughts did much pursue;
*K*ept pure the truth, espous'd but by a few.
*I*ntegrity of heart, of soul serene;
*N*o friend to vice, no cloak to the profane:
*E*mploy'd thy talents to reclaim the vain. }

* Alluding to his poetical pieces.

T A B L E

OF THE

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GOSPEL SONNETS.

PART I.

THE BELIEVER'S ESPOUSALS:

A POEM

UPON ISAIAH LIV. 5. *Thy Maker is thy Husband.*

PREFACE.

HARK, dying mortal, if the Sonnet prove
A song of living and immortal love,
'Tis then thy grand concern the theme to know,
If life and immortality be so.
Are eyes to read, or ears to hear a trust?
Shall both in death be cramm'd anon with dust?
Then trifle not to please thine ear and eye,
But read thou, hear thou, for eternity.
Pursue not shadows wing'd, but be thy chace,
The God of glory on the field of grace:
The mighty hunter's name is lost and vain,
That runs not this substantial prize to gain.
These humble lines assume no high pretence,
To please thy fancy, or allure thy sense:
But aim, if everlasting life's thy chace,
To clear thy mind, and warm thy heart through grace.
A marriage so mysterious I proclaim,
Betwixt two parties of such diff'rent fame,
That human tongues may blush their names to tell,
To wit, the PRINCE of HEAV'N, the heir of hell!
But, on so vast a subject, who can find
Words suiting the conceptions of his mind?
Or, if our language with our thought could vie,
What mortal thought can raise itself so high?
When words and thoughts both fail, may faith and pray'r
Ascend, by climbing up the scripture-stair:
From sacred writ these strong Espousals may
Be explicated in the following way.

C H A P. I.

A general account of Man's fall in ADAM, and the remedy provided in CHRIST: and a particular account of man's being naturally wedded to the law, as a covenant of works.

S E C T. I.

The FALL of ADAM.

OLD Adam once a heav'n of pleasure found,
While he with perfect innocence was crown'd;
His wing'd affections to his God could move
In raptures of desire, and strains of love.
Man standing spotless, pure, and innocent,
Could well the law of works with works content;
Though then, (nor since), it could demand no less
Than personal and perfect righteousness:
These unto sinless man were easy terms,
Though now beyond the reach of wither'd arms,
The legal cov'nant then upon the field,
Perfection sought, man could perfection yield.
Rich had he, and his progeny remain'd,
Had he primeval innocence maintain'd:
His life had been a rest without annoy,
A scene of bliss, a paradise of joy.
But subtle Satan, in the serpent hid,
Proposing fair the fruit that God forbid,
Man soon seduc'd by hell's alluring art,
Did, disobedient, from the rule depart,
Devour'd the bait, and by his bold offence
Fell from his blissful state of innocence *.
Prostrate, he lost his God, his life, his crown,
From all his glory tumbled headlong down;
Plung'd in a deep abyss of sin and wo,
Where, void of heart to will, or hand to do;

* Gen. iii. 1--6.

For's own relief he can't command a thought,
 The total sum of what he can is nought.
 He's able only now t'increase his thrall;
 He can destroy himself, and this is all.
 But can the hellish brat Heav'n's law fulfil,
 Whose precepts high surmount his strength and skill?
 Can filthy dross produce a golden beam?
 Or poison'd springs a salutif'rous stream?
 Can carnal minds, fierce enmity's wide maw,
 Be duly subject to the divine law?
 Nay, now its direful *threat'nings* must take place
 On all the disobedient human race,
 Who do by guilt Omnipotence provoke,
 Obnoxious stand to his uplifted stroke.
 They must ingulf themselves in endless woes,
 Whō to the living God are deadly foes;
 Who natively his holy will gainsay,
 Must to his awful justice fall a prey.
 In vain do mankind now expect, in vain
 By legal deeds immortal life to gain;
 Nay, death is threaten'd, threats must have their due,
 Or *souls that sin must die* *, as God is true.

S E C T. II.

Redemption through CHRIST.

THE second Adam, sov'reign Lord of all;
 Did, by his Father's authorising call,
 From bosom of eternal love descend,
 To save the guilty race that him offend;
 To treat an everlasting peace with those
 Who were and ever would have been his foes.
 His errand, never ending life to give
 To them, whose malice would not let him live;
 To make a match with rebels, and espouse
 The brat which at his love her spite avows.
 Himself he humbled to depress her pride,
 And make his mortal foe his loving bride.

* Ezek. xviii. 4.

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 His errand, never ending life to give
 To them, whose malice would not let him live;
 To make a match with rebels, and espouse
 The brat which at his love her spite avows.
 Himself he humbled to depress her pride,
 And make his mortal foe his loving bride.

* Ezek. xviii. 4.

But, ere the marriage can be solemniz'd,
 All lets must be remov'd, all parties pleas'd.
 Law-righteousness *requir'd*, must be procur'd,
 Law-vengeance *threaten'd*, must be full endur'd,
 Stern justice must have credit by the match,
 Sweet mercy by the heart the bride must catch.
 Poor *bankrupt*! all her debt must first be paid,
 Her former husband in the grave be laid:
 Her present lover must be at the cost,
 To save and ransom to the uttermost,
 If all these things this suitor kind can do,
 Then he may win her, and her blessing too.
 Hard terms indeed! while death's the first demand;
 But *love is stronger as death* *, and will not stand
 To carry on the suit, and make it good,
 Though at the dearest rate of wounds and blood.
 The burden's heavy, but the back is broad,
 The glorious lover is the mighty God †.
 Kind bowels yearning in th' eternal Son,
 He left his Father's court, his heav'nly throne:
 Aside he threw his most divine array,
 And wrapt his Godhead in a veil of clay.
 Angelic armies, who in glory crown'd,
 With joyful harps his awful throne surround,
 Down to the crystal frontier of the sky ‡
 To see the Saviour born, did eager fly;
 And ever since behold with wonder fresh
 Their Sov'reign and our Saviour wrapt in flesh.
 Who in his garb did mighty love display,
Restoring what he never took away §,
 To God his glory, to the law its due,
 To heav'n its honour, to the earth its hue,
 To man a righteousness divine, complete,
 A royal robe to suit the nuptial rite.
 He in her favours, whom he lov'd so well,
 At once did purchase heav'n, and vanquish hell.

* Song viii. 6.

† Isa. ix. 6.

‡ Luke ii. 9---14.

§ Psalm lxi. 4.

Oh! unexampled love! so vast, so strong,
So great, so high, so deep, so broad, so long!
Can finite thought this ocean huge explore,
Unconscious of a bottom or a shore?
His love admits no parallel, for why,
At one great draught of love he drank hell dry.
No drop of wrathful gall he left behind;
No dreg to witness that he was unkind.
The sword of awful justice pierc'd his side,
That mercy thence might gush upon the bride.
The meritorious labours of his life,
And glorious conquests of his dying strife;
Her debt of doing, suff'ring, both cancell'd,
And broke the bars his lawful captive held.
Down to the ground the hellish host he threw,
Then mounting high the trump of triumph blew,
Attended with a bright seraphic band,
Sat down enthron'd sublime on God's right hand;
Where glorious choirs their various harps employ,
To sound his praises with confed'rate joy.
There he, the bride's strong intercessor sits,
And thence the blessing of his blood transmits,
Sprinkling all o'er the flaming throne of God,
Pleads for her pardon his atoning blood;
Sends down his holy co-eternal Dove,
To shew the wonders of incarnate love,
To woo and win the bride's reluctant heart,
And pierce it with his kindly killing dart;
By gospel light to manifest that now
She has no further with the law to do;
That her new Lord has loos'd the fed'ral tie,
That once hard bound her or to *do* or *die*;
That precepts, threats, no single mite can crave.
Thus for her former spouse he digg'd a grave;
The law fast to his cross did nail and pin,
Then bury'd the defunct his tomb within,
That he the lonely widow to himself might win.

S E C T. III.

Man's LEGAL disposition.

BUT, after all, the bride's so malecontent,
 No argument, save pow'r, is prevalent
 To bow her will, and gain her heart's consent.
 The glorious Prince's suit she disapproves,
 The law, her old primordial husband, loves;
 Hopeful in its embraces life to have,
 Though dead and bury'd in her suitor's grave;
 Unable to give life, as once before;
 Unfit to be a husband any more.
 Yet proudly she the new address disdains,
 And all the blest Redeemer's love and pains;
 Though now his head, that cruel thorns did wound,
 Is with immortal glory circled round;
 Archangels at his awful footstool bow,
 And drawing love sits smiling on his brow.
 Though down he sends in gospel-tidings good
 Epistles of his love, sign'd with his blood:
 Yet lordly she the royal suit rejects,
 Eternal life by legal works affects;
 In vain the *living seeks among the dead* *,
 Sues quick'ning comforts in a killing head.
 Her dead and bury'd husband has her heart,
 Which can nor death remove, nor life impart.
 Thus all revolting Adam's blinded race
 In their first spouse their hope and comfort place.
 They natively expect, if guilt them press,
 Salvation by a home-bred righteousness:
 They look for favour in JEHOVAH's eyes,
 By careful doing all that in them lies.
 'Tis still their primary attempt to draw
 Their life and comfort from the vet'ran law;
 They flee not to the hope the gospel gives;
 To trust a promise bare, their minds aggrieves,
 Which judge the man that *does*, the man that *lives*.

* Luke xxvi. 5.

As native as they draw their vital breath,
 Their fond recourse is to the legal path.
 Why, says old nature, in law-wedded man,
 ' Won't Heav'n be pleas'd, if I do all I can?
 ' If I conform my walk to nature's light,
 ' And strive, intent to practice what is right;
 ' Thus won't I by the God of heav'n be blest'd,
 ' And win his favour, if I do my best? (thrall,
 ' Good God! (he cries) when press'd with debt and
 ' *Have patience with me, and I'll pay thee all **
 Upon their *all*, their *best*, they're fondly mad,
 Though yet their *all* is naught, their *best* is bad.
 Proud man *his can* does mightily exalts,
 Yet are his brightest works but splendid faults.
 A sinner may have shews of good, but still
 The best he can, ev'n at his best, is ill.
 Can heav'n or divine favour e'er be win
 By those that are a mass of hell and sin?
 The righteous law does num'rous woes'denounce
 Against the wretched soul that fails but once:
 What heaps of curses on their heads it rears,
 That have amass'd the guilt of num'rous years!

S E C T. IV.

*Man's strict attachment to legal TERMS, or to the
 law as a condition of life.*

SAY, on what terms then Heav'n appeas'd will be?
 Why, sure *perfection* is the least degree.
 Yea, more, full *satisfaction* must be giv'n
 For trespass done against the laws of Heav'n.
 These are the terms: what mortal back so broad,
 But must for ever sink beneath the load?
 A ransom must be found, or die they must,
 Sure, ev'n as justice infinite is just.
 But, says the legal, proud, self-righteous heart,
 Which cannot with her ancient consort part,

* Matth. xviii. 26.

‘ What! won’t the goodness of the God of heav’n,
‘ Admit of smalls, when greater can’t be given?
‘ He knows our fall diminish’d all our funds,
‘ Won’t he accept of pennies now for pounds?
‘ Sincere endeavours for perfection take,
‘ Or terms more possible for mankind make?’
Ah! poor divinity, and jargon loose;
Such hay and straw will never build the house.
Mistake not here, proud mortal, don’t mistake,
God changes not, nor other terms will make.
Will divine faithfulness itself deny,
Which swore solemnly, Man shall *do*, or *die*?
Will God most true extend to us, forsooth,
His goodness, to the damage of his truth?
Will spotless holiness be baffled thus?
Or awful justice be unjust for us?
Shall faithfulness be faithless for our sake,
And he his threats, as we his precepts break?
Will our great Creator deny himself;
And for full payment take our filthy pelf?
Dispense with justice, to let mercy vent?
And stain his royal crown with ’minish’d rent?
Unworthy thought! O let no mortal clod
Hold such base notions of a glorious God.
Heav’n’s holy cov’nant, made for human race,
Consists, or whole of works, or whole of grace.
If *works* will take the field, then works must be
For ever perfect to the last degree:
Will God dispense with less? Nay, sure he won’t
With ragged toll his royal law affront.
Can rags, that Sinai flames will soon dispatch,
E’er prove the fiery law’s adequate match?
Vain man must be divorc’d, and choose to take
Another husband, or a burning lake.

We find the divine volume no where teach
New legal terms within our mortal reach.
Some make, though in the sacred page unknown,
Sincerity assume *perfection’s* throne:

But who will boast this base usurper's sway,
 Save ministers of darkness, that display
 Invented night to stifle scripture day?
 The nat'ralist's sincerity is naught,
 That of the gracious is divinely taught;
 Which teaching keeps their graces, if sincere,
 Within the limits of the gospel sphere,
 Where vaunting, none created graces sing,
 Nor boast of streams, but of the Lord the spring.
 Sincerity's the soul of ev'ry grace,
 The quality of all the ransom'd race.
 Of promis'd favour 'tis a fruit, a clause;
 But no procuring term, no moving cause.

How unadvis'd the legal mind confounds
 The *marks* of divine favour with the grounds,
 And *qualities* of covenanted friends
 With the condition of the cov'nant blends?
 Thus holding gospel truths with legal arms,
 Mistakes new-cov'nant *fruits* for fed'ral terms.
 The joyful sound no change of terms allows,
 But change of persons, or another spouse.
 The nature same that sinn'd must *do* and *die*;
 No milder terms in gospel-offers lie.
 For grace no other law abatement shews,
 But how law-debtors may restore its dues;
 Restore, yea, through a Surety in their place,
 With double int'rest and a better grace.
 Here we of no new terms of life are told.
 But of a husband to fulfil the old;
 With him alone by faith we're call'd to wed,
 And let no rival * *bruik* the marriage-bed. * *Enjoy.*

S E C T. V.

Men's vain attempt to seek LIFE by CHRIST's righteousness, joined with their own; and legal hopes natural to all.

BUT still the bride reluctant disallows
 The junior suit, and hugs the senior spouse.

Such the old selfish folly of her mind,
So bent to lick the dust, and grasp the wind,
Alledging works and duties of her own
May for her criminal offence atone;
She will her antic dirty robe provide,
Which vain she hopes will all pollutions hide.
The filthy-rags that saints away have flung,
She holding, wraps and rolls herself in dung.
Thus maugre all the light the gospel gives,
Unto her nat'ral consort fondly cleaves.
Though mercy set the royal match in view,
She's loth to bid her ancient *maté adieu*.
When light of scripture, reason, common sense
Can hardly mortify her vain pretence
To legal righteousness; yet if at last
Her conscience rous'd begins to stand aghast,
Press'd with the dread of hell, she'll rashly patch,
And halve a bargain with the proffer'd match;
In hopes his help, together with her own,
Will turn to peaceful smiles the wrathful frown.
Through grace the rising Sun delightful sings,
With full salvation in his golden wings.
And righteousness complete; the faithless soul,
Receiving half the light, rejects the whole;
Revolves the sacred page, but reads purblind
The gospel-message with the legal mind.
Men dream their state, ah! too, too slightly view'd,
Needs only be amended, not renew'd;
Scorn to be wholly debtors unto grace,
Hopeful their works may meliorate their case.
They fancy present prayers, and future pains
Will for their former failings make amends:
To legal yokes they bow their servile necks
And, lest soul slips their false repose perplex,
Think Jesus' merits make up all defects.
They patch his glorious robe with filthy rags,
And burn but incense to their proper drags *.

* Hab. i. 16.

Disdain to use his righteousness alone,
But as an aiding stirr'p to mount their own;
Thus in Christ's room his rival self enthroned,
And vainly would, dress'd up in legal trim,
Divide salvation 'tween themselves and him.
But know, vain man, that to his share must fall
The glory of the whole, or none at all.

*In him all wisdom's hidden treasures lie **,

And all the fulness of the Deity †.

This store alone, immense, and never spent,
Might poor insolvent debtors well content;
But to hell-prison justly Heav'n will doom
Proud fools that on their petty stock presume.
The softest couch that gilded nature knows,
Can give the waken'd conscience no repose.
When God arraigns, what mortal pow'r can stand
Beneath the terror of his lifted hand!

Our safety lies beyond the nat'ral line,
Beneath a purple covert all divine.

Yet how is precious Christ, the way, despis'd,
And high the way of life by *doing* priz'd!

But can its vot'ries all its levy show?

They prize it most, who least its burden know:

Who by the law in part would save his soul,
Becomes a *debtor to fulfil the whole †.*

As his pris'ner he remains, and without bail,

Till ev'ry mite be paid; and if he fail,

As sure he must, since, by our sinful breach,
Perfection far surmounts all mortal reach),

Then curs'd for ever must his soul remain:

And *all the folk of God must say, AMEN §.*

Why, seeking that the law should help afford,
In honouring the law, he slight's its Lord.

Who gave his law fulfilling righteousness

To be the naked sinner's perfect dress,

In which he might with spotless beauty shine
Before the face of majesty divine:

* Col. ii. 3. † Col. ii. 9. ‡ Gal. v. 3. § Deut. xxvii. 26.

Yet, lo! the sinner works with mighty pains
 A garment of his own to hide his stains;
 Ungrateful, overlooks the gifts of God,
 The robe wrought by his hand, dy'd in his blood.

In vain the Son of God this web did weave,
 Could our vile rags sufficient shelter give
 In vain he ev'ry thread of it did draw,
 Could sinners be o'ermantled by the law.
 Can men's salvation on their works be built,
 Whose fairest actions nothing are but guilt?
 Or can the law suppress th' avenging flame,
 When now its only office is to damn?
 Did life come by the law in part or whole,
 Blest Jesus dy'd in vain to save a soul.
 Those then who life by legal means expect,
 To them is Christ become of *no effect*; *
 Because their legal mixtures do in fact
 Wisdom's grand project plainly counteract.
 How close proud carnal reasonings combine,
 To frustrate sov'reign grace's great design?
 Man's heart by nature weds the law alone,
 Nor will another paramour enthrone.

True, many seem by course of life profane,
 No favour for the law to entertain:
 But break the bands, and cast the cords away,
 That would their raging lusts and passions stay.
 Yet ev'n this reigning madness may declare,
 How strictly wedded to the law they are;
 For now (however rich they seem'd before)
 Hopeless to pay law-debt, they give it o'er, (more. }
 Like desp'rate debtors mad, still run themselves in }
 Despair of success shews their strong desires,
 Till legal hopes are parch'd with lustful fires.
 ' Let's give, say they, our lawless will free scope,
 ' And live at random, for *there is no hope* †.'
 The law, that can't them help, they stab with hate,
 Yet scorn to beg, or court another mate.

* Gal. ii. 21. v. 2, 4.

† Jer. xviii. 12.

Here lusts most opposite their hearts divide,
Their beastly passion and their bankrupt pride.
In passion they their native mate deface,
In pride disdain to be oblig'd to grace.
Hence plainly as a rule 'gainst law they live,
Yet closely to it as a cov'nant cleave.
Thus legal pride lies hid beneath the patch,
And strong aversion to the gospel-match.

C H A P. II.

The *manner* of a sinner's *divorce* from the law in a work of humiliation, and of his *marriage* to the Lord JESUS CHRIST; or, the way how a sinner comes to be a believer.

S E C T. I.

Of a LAW-WORK, and the workings of legal pride under it.

SO proud's the bride, so backwardly dispos'd;
How then shall e'er the happy match be clos'd?
Kind grace the tumults of her heart must quell,
And draw her heav'n-ward by the gates of hell.
The Bridegroom's Father makes, by's holy Sp'rit,
His stern command with her stiff conscience meet;
To dash her pride, and shew her utmost need,
Pursues for double debt with awful dread.
He makes her former husband's frightful ghost
Appear and damn her, as a *bankrupt* lost;
With curses, threats, and Sinai thunder-claps
Her lofty tow'r of legal boasting saps.
These humbling storms, in high or low degrees,
Heav'n's Majesty will measure as he please;
But still he makes the fiery law at least
Pronounce its awful sentence in her breast,
Till *through the law* * convict of being lost.
She *hopeless to the law* gives up the ghost:

* Cal. ii. 19.

Which now in rigour comes full debt to crave
And in close prison cast ; but not to save.
For now 'tis weak and can't (through our default)
Its greatest votaries to life exalt.
But well it can command with fire and flame,
And to the lowest pit of ruin damn.
Thus doth it, by commission from above, (love.
Deal with the bride, when Heav'n would court her
Lo ! now she startles at the Sinai trump,
Which throws her soul into a dismal dump,
Conscious another husband she must have,
Else die for ever in destruction's grave.
While in conviction's jail she's thus inclos'd,
Glad news are heard, the royal Mate's propos'd.
And now the scornful bride's inverted stir
Is racking fear, he scorns to match with her.
She dreads his fury, and despairs that he
Will ever wed so vile a wretch as she.
And here the legal humour stirs again
To her prodigious loss, and grievous pain :
For when the Prince presents himself to be
Her husband, then she deems : Ah ! is not he
Too fair a match for such a filthy bride ?
Unconscious that the thought bewrays her pride,
Ev'n pride of merit, pride of righteousness,
Expecting Heav'n should love her for her dress ;
Unmindful how the fall her face did stain,
And made her but a black unlovely swain ;
Her whole primeval beauty quite defac'd,
And to the rank of fiends her form debas'd ;
Without disfigur'd, and defil'd within,
Uncapable of any thing but sin.
Heav'n courts not any for their comely face,
But for the glorious praise of sov'reign grace,
Else ne'er had courted one of Adam's race,
Which all as children of corruption be,
Heirs rightful of immortal misery.

Yet here the bride employs her foolish wit,
For this bright match her ugly form to fit;
To daub her features o'er with legal paint,
That with a grace she may herself present.
Hopeful the Prince with credit might her wed,
If once some comely qualities she had.
In humble pride, her haughty spirit flags;
She cannot think of coming all in rags.
Were she a humble, faithful penitent,
She dreams he'd then contract with full content.
Base varlet! thinks she'd be a match for him,
Did she but deck herself in handsome trim.
Ah! foolish thoughts! in legal deeps that plod,
Ah! sorry notions of a sov'reign God!
Will God expose his great, his glorious Son,
For our vile baggage to be sold and won?
Should sinful modesty the match decline,
Until its garb be brisk and superfine;
Alas! when should we see the marriage-day?
The happy bargain must flee up for ay.
Presumptuous souls in surly modesty,
Half-saviours themselves would fondly be.
Then hopeful th' other half their due will fall,
Disdain to be in Jesus' debt for all.
Vainly the first would wash themselves, and then
Address the fountain to be wash'd more clean;
First heal themselves, and then expect the balm:
Ah! many slightly cure their sudden qualm.
They heal their conscience with a tear or pray'r;
And seek no other Christ, but perish there.
O sinner! search the house, and see the thief
That spoils thy Saviour's crown, thy soul's relief,
The hid, but heinous sin of unbelief.
Who can possess a quality that's good,
Till first he come to Jesus' cleansing blood?
The pow'r that draws the bride, will also shew
Unto her by the way her hellish hue,

As void of ev'ry virtue to commend,
 And full of ev'ry vice that will offend.
 'Till sov'reign grace the sullen bride shall catch,
 She'll never fit herself for such a match.
 Most qualify'd they are in heav'n to dwell,
 Who see themselves most qualify'd for hell;
 And, ere the bride can drink salvation's cup,
 Kind Heav'n must reach to hell and lift her up:
 For no decorum e'er about her found,
 Is she belov'd; but on a nobler ground.
 JEHOVAH's love is like his nature free,
 Nor must his creature challenge his decree;
 But low at sov'reign grace's footstool creep,
 Whose ways are searchless, and his judgements deep.
 Yet grace's suit meets with resistance rude
 From haughty souls; for lack of innate good
 To recommend them. Thus the backward bride
 Affronts her suitor with her modest pride.
 Black hatred for his offer'd love repays,
 Pride under mask of modesty displays:
 In part would save herself; hence, saucy soul!
 Rejects the matchless Mate would save in whole.

S E C T. II.

*Conviction of SIN and WRATH, carried on more deeply
 and effectually on the heart.*

SO proudly forward is the bride, and now
 Stern Heav'n begins to stare with cloudier brow;
 Law-curses come with more condemning pow'r,
 To scorch her conscience with a fiery show'r.
 And more refulgent flashes darted in;
*For by the law the knowledge is of sin. **
 Black Sinai thund'ring louder than before,
 Does awful in her lofty bosom roar.
 Heav'n's furious storms now rise from ev'ry airth †,
 In ways more terrible to shake the earth ‡,

* Rom. iii. 20. † Wind, or quarter. ‡ Isa. ii. 17, 19.

*'Till haughtiness of men be sunk thereby,
That Christ alone may be exalted high.*

Now stable earth seems from her centre tost,
And lofty mountains in the ocean lost.
Hard rocks of flint, and haughty hills of pride,
Are torn in pieces by the roaring tide.
Each flash of new conviction's lucid rays
Heart-errors, undiscern'd till now, displays:
Wrath's massy cloud upon the conscience breaks,
And thus menacing Heav'n, in thunder speaks;
' Black wretch, thou madly under foot hast trod
' Th' authority of a commanding God;
' Thou, like thy kindred that in Adam fell,
' Art but a law-renversing lump of hell,
' And there by law and justice doom'd to dwell.'

Now, now, the daunted bride her state bewails,
And downward furls her self-exalting sails;
With pungent fear, and piercing terror brought
To mortify her lofty legal thought.

Why, *the commandment comes, sin is reviv'd **,
That lay so hid, while to the law she liv'd;
Infinite majesty in God is seen,
And infinite malignity in sin;
That to its expiation must amount
A sacrifice of infinite account.

Justice its dire severity displays,
The law its vast dimensions open lays.
She sees for this broad standard nothing meet,
Save an obedience sinless and complete.
Her cob-web righteousness, once in renown,
Is with a happy vengeance now swept down.
She who of daily faults could once but prate,
Sees now her sinful, miserable state.
Her heart, where once she thought some good to dwell,
The devil's cab'net fill'd with trash of hell.
Her boasted features now unmasked bare,
Her vaunted hopes are plung'd in deep despair.

* Rom. vii. 9.

Her haunted shelter-house in bypast years,
Comes tumbling down about her frightened ears.
Her former rotten faith, love, penitence,
She sees a *bowing wall, and tott'ring fence.*
Excellencies of thought, and word and deed,
All swimming, drowning in a sea of dread;
Her beauty now deformity she deems,
Her heart much blacker than the devil seems.
With ready lips she can herself declare
The vilest ever breath'd in vital air.
Her former hopes, as refuges of lies,
Are swept away, and all her boasting dies.
She once imagin'd Heav'n would be unjust
To damn so many lumps of human dust,
Form'd by himself; but now she owns it true,
Damnation surely is the sinner's due:
Yea, now applauds the law's just doom so well,
That justly she condemns herself to hell;
Does herein divine equity acquit,
Herself adjudging to the lowest pit.
Her language, 'Oh! if God condemn, I must
'From bottom of my soul declare him just.
'But if his great salvation me embrace,
'How loudly will I sing surprising grace!
'If from the pit he to the throne me raise,
'I'll rival angels in his endless praise.
'If hell-deserving me to heav'n he bring,
'No heart so glad, no tongue so loud shall sing.
'If wisdom has not laid the saving plan,
'I nothing have to claim, I nothing can.
'My works but sin, my merit death I see;
'Oh! mercy, mercy, mercy! pity me.'
Thus all self-justifying pleas are dropp'd,
Most guilty she becomes, her mouth is stopp'd.
Pungent remorse does her past conduct blame,
And flush her conscious cheek with spreading shame.
Her self-conceited heart is self-convict,
With barbed arrows of compunction prick'd:

Wonders, how justice spares her vital breath,
How patient Heav'n adjourns the day of wrath;
How pliant earth does not with open jaws
Devour her, Korah-like, for equal cause;
How yawning hell, that gapes for such a prey,
Is frustrate with a further hour's delay.
She that could once her mighty works exalt,
And boast devotion fram'd without a fault,
Extol her nat'ral pow'rs, is now brought down,
Her former madness, not her pow'rs, to own.
Her present beggar'd state, most void of grace,
Unable even to wail her woful case,
Quite pow'rless to believe, repent, or pray;
Thus pride of duties flies and dies away.
She, like a harden'd wretch, a stupid stone,
Lies in the dust, and cries, *Undone, Undone.*

S E C T. III.

The deeply humbled soul RELIEVED with some saving discoveries of CHRIST the Redeemer.

WHen thus the wounded bride perceives full well
Herself the vilest sinner out of hell,
The blackest monster in the universe;
Pensive if clouds of wo shall e'er disperse.
When in her breast Heav'n's wrath so fiercely glows,
Twixt fear and guilt her bones have no repose.
When flowing billows of amazing dread
Swell to a deluge o'er her sinking head;
When nothing in her heart is found to dwell,
But horrid Atheism, enmity, and hell;
When endless death and ruin seems at hand,
And yet she cannot for her soul command
A sigh to ease it, or a gracious thought,
Though Heav'n could at this petty rate be bought.
When darkness and confusion overcloud,
And unto black despair temptations crowd;

When wholly without strength to move or stir,
 And not a star by night appears to her:
 But she, while to the brim her troubles flow,
 Stands, trembling on the utmost brink of wo.

Ah! weary case! But, lo! in this sad plight
 The sun arises with surprising light.

The darkest midnight is his usual time
 Of rising and appearing in his prime.

To shew the hills from whence salvation springs,
 And chase the gloomy shades with golden wings,
 The glorious Husband now unvails his face,

And shews his *glory full of truth and grace* * :

Presents unto the bride, in that dark hour,
 Himself a Saviour, both by price and pow'r:

A mighty helper to redeem the lost,
 Relieve and ransom to the uttermost †;

To seek the vagrant sheep to deserts driv'n,
 And save from lowest hell to highest heav'n.

Her doleful case he sees, his bowels move,
 And make her time of need his *time of love* ‡;

He shews, to prove himself her mighty shield,

His name is JESUS, by his Father seal'd: §

A name with attributes engrav'd within,

To save from ev'ry attribute of sin.

With *wisdom* sin's great *folly* to expose,

And *righteousness* its chain of *guilt* to loose,

Sanctification to subdue its *sway*,

Redemption all its woful brood to slay ¶.

Each golden letter of his glorious name

Bears full deliv'rance both from sin and shame.

Yea, not privation bare from sin and wo,

But thence all positive salvations flow,

To make her *wise, just, holy, happy* too.

He now appears a match exactly meet

To make her ev'ry way in him complete,

* John i. 14. † Heb. vii. 25. ‡ Ezek. xvi. 6, 8.

§ Matt. i. 21. ¶ 1 Cor. i. 30.

*In whom the fulness of the Godhead dwells **,
 That she may boast in him, and nothing else.
 In gospel lines she now perceives the dawn
 Of Jesus' love with bloody pencil drawn;
 How God in him is infinitely pleas'd,
 And Heav'n's avenging fury whole appeas'd:
 Law-precepts magnify'd by her belov'd,
 And ev'ry let to stop the match remov'd.
 Now in her view her prison-gates break ope,
 Wide to the walls flies up the *door of hope*;
 And now she sees with pleasure unexpress'd
 For shatter'd barks a happy shore of rest.

S E C T. IV.

*The working of the Spirit of faith in separating the heart
 from all self-righteousness, and drawing out its consent
 to, and desire after CHRIST alone and wholly.*

THE bride at Sinai little understood, (good,
 How these law-humblings were design'd for }
 T' enhance the value of her Husband's blood, }
 The tow'r of tott'ring pride thus batter'd down,
 Makes way for Christ alone to wear the crown.
 Conviction's arrows pierc'd her heart, that so
 The blood from his pierc'd heart, to hers might flow.
 The law's sharp plough tears up the fallow-ground,
 Where not a grain of grace was to be found,
 Till straight perhaps behind the plough is sown
 The hidden seed of faith, as yet unknown.
 Hence now the once reluctant bride's inclin'd
 To give the gospel an *assenting mind*,
 Dispos'd to take, would grace the pow'r impart,
 Heav'n's offer with a free *consenting heart*.
 His Spirit in the gospel-chariot rides,
 And shews his loving heart to draw the bride's; }
 Though oft in clouds his drawing pow'r he hides. }

* Col. ii. 9, 10.

His love in gracious offers to her bears,
In kindly answers to her doubts and fears,
Resolving all objections more or less
From former sins, or present worthlessness.
Persuades her mind of's conjugal consent,
And then impow'rs her heart to say, *Content.*
Content to be divorced from the law,
No more the yoke of legal terms to draw.
Content that he dissolve the former match,
And to himself alone her heart attach.
Content to join with Christ at any rate,
And wed him as her everlasting mate.
Content that he should ever wear the bays,
And of her whole salvation have the praise.
Content that he should rise, though she should fall,
And to be nothing, that he may be all.
Content that he, because she nought can do,
Do *for her* all her work, and *in her* too.
Here she a peremptory mind displays,
That he do all the work, get all the praise.
And now she is, which ne'er till now took place,
Content entirely to be sav'd by *grace.*
She owns that her damnation just would be,
And therefore her salvation must be free:
That nothing being hers but sin and thrall,
She must be debtor unto grace for all.

Hence comes she to him in her naked case,
To be invested with his righteousness.
She comes, as *guilty*, to a pardon free;
As vile and *filthy*, to a cleansing sea:
As *poor* and empty, to the richest stock;
As *weak* and feeble to the strongest rock:
As perishing, unto a shield from thrall;
As worse than nothing, to an all in all.
She as a blinded mole, an ign'rant fool,
Comes for instruction to the *Prophet's* school.
She, with a hell-deserving conscious breast,
Flies for atonement to the worthy *Priest.*

She, as a slave to sin and Satan, wings
 Her flight for help unto the *King* of kings.
 She all her maladies and plagues brings forth
 To this Physician of eternal worth.
 She spreads before his throne her filthy sore;
 And lays her broken bones down at his door.
 No mite she has to buy a crumb of bliss,
 And therefore comes impov'rish'd, as she is.
 By sin and Satan of all good bereft,
 Comes e'en as bare as they her soul have left.
 To 'sense, as free of holiness within,
 As Christ, the spotless Lamb, was free of sin.
 She comes by faith, true; but it shews her want,
 And brings her as a sinner, not a saint;
 A wretched sinner flying for her good
 To justifying, sanctifying blood.
 Strong faith no strength, nor pow'r of acting, vaunts,
 But acts in sense of weakness and of wants.
 Drain'd now of ev'ry thing that men may call
 Terms and conditions of relief from thrall;
 Except this one, that Jesus be her all.
 When to the bride he gives espousing faith,
 It finds her under sin, and guilt, and wrath,
 And makes her as a plagued wretch to fall
 At Jesus' footstool for the cure of all.
 Her whole salvation now in him she seeks,
 And musing thus perhaps in secret speaks:
 ' Lo! all my burdens may in him be eas'd;
 ' The justice I offended he has pleas'd;
 ' The bliss that I have forfeit he procur'd;
 ' The curse that I deserved he endur'd;
 ' The law that I have broken he obey'd;
 ' The debt that I contracted he has paid:
 ' And though a match unfit for him I be,
 ' I find him ev'ry way most fit for me.
 ' Sweet Lord, I think, would thou thyself, impart,
 ' I'd welcome thee with open hand and heart.

' But thou that sav'st by price, must save by pow'r;
 ' O send thy Spirit in a fiery show'r,
 ' This cold and frozen heart of mine to thaw,
 ' That nought, save cords of burning love, can draw.
 ' O draw me, Lord, then will I run to thee,
 ' And glad into thy glowing bosom flee.
 ' I own myself a mass of sin and hell,
 ' A brat that can do nothing but rebel:
 ' But *didst thou not*, as sacred pages shew^{*},
 ' When rising up to spoil the hellish crew,
 ' That had by thousands, sinners captive made,
 ' And hadst in conqu'ring chains them captive led)
 ' *Get donatives, not for thy proper gain,*
 ' *But royal bounties for rebellious men,*
 ' *Gifts, graces, and the Spirit without bounds,*
 ' *For God's new house with man on firmer grounds?*
 ' O then let me a rebel now come speed,
 ' Thy holy Spirit is the gift I need.
 ' His precious graces too, the glorious grant,
 ' Thou kindly promis'd, and I greatly want.
 ' Thou art exalted to the highest place,
 ' *To give repentance forth, and ev'ry grace* †.
 ' O giver of spiritual life and breath,
 ' The *author* and the *finisher* of faith ‡;
 ' Thou husband-like must ev'ry thing provide,
 ' If e'er the like of me become thy bride.'

S E C T. V.

*Faith's view of the freedom of grace, cordial renun-
 ciation of all its own ragged righteousness, and for-
 mal acceptance of and closing with the person of
 glorious CHRIST.*

THE bride with open eyes, that once were dim,
 -Sees now her whole salvation lies in him;
 The Prince, who is not in dispensing nice,
 But freely gives without her pains or price.

* Psalm lxxiii. 18.

† Acts v. 31.

‡ Heb. xii. 2.

This magnifies the wonder in her eye,
Who not a farthing has wherewith to buy;
For now her humbled mind can disavow
Her boasted beauty and assuming brow;
With conscious eye discern her emptiness,
With candid lips her poverty confess.
O glory to the Lord, that grace is free,
Else never would it light on guilty me.
I nothing have with me to be its price,
But hellish blackness, enmity, and vice.
In former times she durst presuming come
To grace's market with a petty sum
Of duties, prayers, tears, a boasted set,
Expecting Heav'n would thus be in her debt.
These were the price; at least she did suppose
She'd be the welcomer because of those:
But now she sees the vileness of her vogue,
The dung that close doth ev'ry duty clog;
The sin that doth her holiness reprove,
The enmity that close attends her love;
The great heart-hardness of her penitence,
The stupid dulness of her vaunted sense;
The unbelief of former blazed faith,
The utter nothingness of all she hath.
The blackness of her beauty she can see,
The pompous pride of strain'd humility,
The naughtiness of all her tears and pray'rs,
And now renounces all as worthless wares;
And finding nothing to commend herself,
But what might damn her, her embezzled self;
At sov'reign grace's feet does prostrate fall,
Content to be in Jesus' debt for all.
Her noised virtues vanish out of sight,
As starry tapers at meridian light;
While sweetly, humbly, she beholds at length
Christ, as her only righteousness and strength.
He with the view throws down his loving dart,
Imprest with pow'r into her tender heart.

The deeper that the law's fierce dart was thrown,
The deeper now the dart of love goes down :
Hence, sweetly pain'd, her cries to heav'n do flee ;
• O none but Jesus, none but Christ for me :
• O glorious Christ, O beauty, beauty rare,
• Ten thousand thousand heav'ns are not so fair.
• In him at once all beauties meet and shine,
• The white and ruddy, human and divine.
• As in his low, he's in his high abode,
• The brightest image of the unseen God *.
• How justly do the harpers sing above,
• His doing, dying, rising, reigning love !
• How justly does he, when his work is done,
• Possess the centre of his Father's throne ?
• How justly does his awful throne before
• Seraphic armies prostrate him adore ;
• That's both by nature and donation crown'd,
• With all the grandeur of the Godhead round ?
• But wilt thou, Lord, in very deed come dwell
• With me, that was a burning brand of hell ?
• With me so justly reckon'd worse and less
• Than insect, mite, or atom can express ?
• Wilt thou debase thy high imperial form,
• To match with such a mortal, crawling worm
• Yea, sure thine errand to our earthly coast,
• Was in deep love to *seek and save the lost* † ;
• And since thou deign'st the like of me to wed,
• O come and make my heart thy marriage-bed.
• Fair Jesus, wilt thou marry filthy me ?
• Amen, Amen, Amen ; so let it be.

* Heb. i. 3.

† Luke xix. 10.

C H A P. III.

The FRUITS of the Believer's Marriage with CHRIST, particularly gospel-holiness and obedience to the law as a rule.

S E C T. I.

The sweet solemnity of the marriage now over, and the sad effects of the remains of a legal spirit.

THE match is made, with little din 'tis done,
But with great power, unequal prizes won.
The Lamb has fairly won his worthless bride;
She her great Lord, and all his store beside.
He made the poorest bargain, though most wise;
And she, the fool, has won the worthy prize.

Deep floods of everlasting love and grace,
That under ground ran an eternal space,
Now rise aloft 'bove banks of sin and hell,
And o'er the tops of massy mountains swell.
In streams of blood are tow'rs of guilt o'erflown,
Down with the rapid purple current thrown.

The bride now as her all can Jesus own,
And prostrate at his footstool cast her crown,
Disclaiming all her former groundless hope,
While in the dark her soul did weary grope.
Down tumble all the hills of self-conceit,
In him alone she sees herself complete;
Does his fair person with fond arms embrace,
And all her hopes on his full merit place;
Discard her former mate, and henceforth draw
No hope, no expectation from the law.

Though thus her new-created nature soars,
And lives aloft on Jesus' heav'nly stores;
Yet apt to stray, her old adult'rous heart
Oft takes her old renounced husband's part:

A legal cov'nant is so deep ingrain'd,
Upon the human nature, laps'd and stain'd,
That, till her spirit mount the purest clime,
She's never totally divorc'd in time.

Hid in her corrupt part's proud bosom lurks
Some hope of life still by the law of works.

Hence flow the following evils more or less;
Preferring oft her partial holy drefs,
Before her Husband's perfect righteousness.

Hence joying more in grace already giv'n
Than in her Head and stock that's all in heav'n.
Hence grieving more the want of frames and grace,
Then of himself the spring of all solace.

Hence guilt her soul imprisons, lusts prevail,
While to the law her rents insolvent fail, (bail.
And yet her faithless heart rejects her Husband's

Hence soul disorders rise, and racking fears,
While doubtful of his clearing past arrears;
Vain dreaming, since her own obedience fails,
His likewise little for her help avails.

Hence duties are a task, while all in view
Is heavy yokes of laws, or old or new:
Whereas, were once her legal bias broke,
She'd find her Lord's commands an easy yoke.
No galling precepts on her neck he lays,
Nor any debt demands, save what he pays
By promis'd aid; but, lo! the grievous law,
Demanding brick, won't aid her with a straw.

Hence also fretful, grudging, discontent,
Crav'd by the law, finding her treasure spent,
And doubting if her Lord will pay the rent.

Hence pride of duties too does often swell,
Presuming she perform'd so very well.

Hence pride of graces and inherent worth
Springs from her corrupt legal bias forth;
And boasting more a present with'ring frame,
Than her exalted Lord's unfading name.

Hence many falls and plunges in the mire,
 As many new conversions do require:
 Because her faithless heart sad follies breed,
 Much lewd departure from her living Head,
 Who to reprove her aggravated crimes,
 Leaves her abandon'd to herself at times;
 That, falling into frightful deeps, she may
 From sad experience learn more stresse to lay,
 Not on her native efforts, but at length
 On Christ alone, her righteousness and strength:
 Conscious, while in her works she seeks repose,
 Her legal spirit breeds her many woes.

S E C T. II.

Faith's victories over sin and Satan, thro' new and farther discoveries of CHRIST, making believers more fruitful in holiness than all other pretenders to works.

THe gospel-path leads heav'n-ward; hence the fray,
 Hell's pow'rs still push the bride the legal way.
 So hot the war, her life's a troubled flood,
 A field of battle, and a scene of blood.
 But he that once commenc'd the work in her,
 Whose working fingers drop the sweetest myrrh,
 Will still advance it by alluring force,
 And, from her ancient mate, more clean divorce:
 Since 'tis her antiquated spouse the law,
 The strength of sin and hell did on her draw.
 Piece-mail she finds hell's mighty force abate,
 By new recruits from her almighty Mate.
 Fresh armour sent from grace's magazine,
 Makes her proclaim eternal war with sin.
 The shield of faith, dipt in the Surety's blood,
 Drowns fiery darts, as in a crimson flood.
 The Captain's ruddy banner, lifted high,
 Makes hell retire, and all the furies fly.
 Yea, of his glory every recent glance
 Makes sin decay, and holiness advance.

In kindness therefore does her heav'nly Lord
 Renew'd discov'ries of his love afford,
 That her enamour'd soul, may with the view,
 Be cast into his holy mould anew:
 For when he manifests his glorious grace,
 The charming favour of his smiling face,
 Into his image fair transforms her soul *,
 And wafts her upward to the heav'nly pole,
 From glory unto glory by degrees,
 Till vision and fruition shall suffice.
 And thus in holy beauty Jesus' bride
 Shines far beyond the painted sons of pride,
 Vain merit-vouchers, and their subtle apes,
 In all their most refin'd, delusive shapes.
 No lawful child is ere the marriage born ;
 Though therefore virtues feign'd their life adorn.
 The fruit they bear is but a spurious brood,
 Before this happy marriage be made good.
 And 'tis not strange ; for, *from a corrupt tree*
No fruit divinely good produc'd can be †.
 But, lo ! the bride, graft in the living Root,
 Brings forth most precious aromatic fruit.
 When her new heart and her new Husband meet,
 Her fruitful womb is like a heap of wheat,
Beset with fragrant lillies round about ‡,
 All divine graces, in a comely rout,
 Burning within, and shining bright without.
 And thus the bride, as sacred scripture saith,
 When dead unto the law through Jesus' death §,
 And match'd with him, bears to her God and Lord
Accepted fruit, with incense pure decor'd.
 Freed from law-debt, and bleis'd with-gospel ease,
 Her work is now her dearest Lord to please,
 By living on him as her ample stock,
 And leaning to him as her potent rock.

* 2 Cor. iii. 18.

† Matt. vii. 17, 18.

‡ Cant. vii. 2.

§ Rom. vii. 4.

The fruit, that each law-wedded mortal brings
 To self accretes, 'as from self it springs.
 So base a rise must have a base recourse,
 The stream can mount no higher than its source.
 But Jesus can his bride's sweet fruit commend,
 As brought from him the root, to him the end.
 She does by such an offspring him avow
 To be her ALPHA and OMEGA too.
 The work and warfare he begins, he crowns,
 Though maugre various conflicts, ups and downs.
 Thus thro' the darksome vale she makes her way,
 Until the morning-dawn of glory's day.

S E C T. III.

*True saving faith magnifying the law, both as a covenant,
 and as a rule. False faith unfruitful and ruining.*

PROUD nature may reject this gospel-theme,
 And curse it as an Antinomian scheme.
 Let slander bark, let envy grin and fight,
 The curse that is so causeless shall not light *.
 If they that fain would make by holy force
 Twixt sinners and the law a clean divorce,
 And court the Lamb a virgin chaste to wife,
 Be charg'd as foes to holiness of life,
 Well may they suffer gladly on this score,
 Apostles great were so malign'd before.
Do we make void the law through faith †? nay, why,
 We do it more fulfil and magnify
 Than fiery seraphs can with holiest flash;
 Avant, vain legalists, unworthy trash.

When as a cov'nant stern the law commands,
 Faith puts her Lamb's obedience in its hands;
 And when its threats gush out a fiery flood,
 Faith stops the current with her victim's blood.
 The law can crave no more, yet craves no less,
 Than active, passive, perfect righteousness.

* Prov. xxvi. 2. † Rom. iii. 21.

Yet here is all, yea, more than its demand,
 All render'd to it by a divine hand.
 Mankind is bound law-service still to pay,
 Yea, angel-kind is also bound t'obey.
 It may by human and angelic blaze
 Have honour, but in finite partial ways.
 These natures have its lustre once defac'd,
 'Twill be by part of both for ay disgrac'd,
 Yet, had they all obsequious stood and true,
 They'd giv'n the law no more than homage due.
 But faith gives't honour yet more great, more odd,
 The high, the humble service of its God.

Again, to view the holy law's command,
 As lodged in a Mediator's hand;
 Faith gives it honour, *as a rule of life*,
 And makes the bride the Lamb's obedient wife.
 Due homage to the law those never did,
 To whom th' obedience pure of faith is hid.
*Faith works by love **, and purifies the heart †,
 And truth advances in the inward part;
 On carnal hearts impresses divine stamps,
 And fully'd lives inverts to shining lamps.
 From Abram's seed that are most strong in faith.
 The law most honour, God most glory hath.
 But due respect to neither can be found,
 Where unbelief ne'er got a mortal wound,
 To still the virtue-vaunter's empty sound.
 Good works he boasts, a path he never trode,
 Who is not yet *the workmanship of God* †,
In Jesus thereunto created new;
 Nois'd works that spring not hence are but a shew.
 True faith, that's of a noble divine race,
 Is still a holy sanctifying grace:
 And greater honour to the law does share,
 Than boasters all that breathe the vital air.
 Ev'n heathen morals vastly may outshine
 The works that flow not from a faith divine.

* Eph. ii. 10. † Gal. v. 9. † Eph. ii. 9.

Pretensions high to faith a number have,
But, ah! it is a faith that cannot save:
We trust, say they, in Christ, we hope in God:
Nor blush to blaze their rotten faith abroad.
Nor try the trust of which they make a shew,
If of a saving or a damning hue.
They own their sins are ill; true, but 'tis sad
They never thought their faith and hope were bad.
How evident's their home-bred nat'ral blaze,
Who dream they have believ'd well all their days;
Yet never felt their unbelief, nor knew
The need of pow'r their nature to renew?
Blind souls that boast of faith, yet live in sin,
May hence conclude their faith is to begin;
Or know they shall by such an airy faith,
Believe themselves to everlasting wrath.
Faith that nor leads to *good*, nor keeps from *ill*,
Will never lead to heav'n, nor keep from hell.
The body without breath is dead *; no less
Is faith without the works of holiness †.
How rare is saving faith, when earth is cramm'd
With such as will believe, and yet be damn'd;
Believe the gospel, yet with dread and awe
Have never truly first believ'd the law?
That matters shall be well, they hope too soon
Who never yet have seen they were undone.
Can of salvation their belief be true,
Who never yet believ'd damnation due?
Can these of endless life have solid faith,
Who never fear'd law-threats of endless death?
Nay, sail'd they han't yet to the healing shore,
Who never felt their sinful, woful fore.

Imaginary faith is but a blind,
That bears no fruit but of a deadly kind:
Nor can from such a wild unwholesome root
The least production rise of living fruit.

* James ii. 26.

† James ii. 17, 20.

But saving faith can such an offspring breed,
 Her native product is a holy seed.
 The fairest issues of the vital breath
 Spring from the fertile womb of heav'n-born faith;
 Yet boasts she nothing of her own, but brings
 Auxiliaries from the *King* of kings,
 Who graves his royal law in rocky hearts,
 And gracious aid in softening shew'rs imparts:
 This gives prolific virtue to the faith,
 Inspir'd at first by his almighty breath.
 Hence, fetching all her succours from abroad,
 She still employs this mighty pow'r of God.
 Drain'd clean of native pow'rs and legal aims,
 No strength but in and from *JEHOVAH* claims:
 And thus her service to the law o'ertops
 The tow'ring zeal of Pharisaic fops.

S E C T. IV.

The Believer only, being married to Christ, is justified and sanctified: and the more gospel freedom from the law as a covenant, the more holy conformity to it as a rule.

THUS doth the Husband by his Father's will
 Both *for* and *in* his bride the law fulfil:
For her, as 'tis a covenant; and then
In her, as 'tis a rule of life to men.
 First, all law-debt he most completely pays,
 Then of law duties all the charge defrays.
 Does first assume her guilt, and loose her chains,
 And then with living water wash her stains;
 Her fund restore, and then her form repair,
 And make his filthy bride a beauty fair;
 His perfect righteousness most freely grant,
 And then his holy image deep implant;
 Into her heart his precious seed indrop,
 Which in his time will yield a glorious crop.
 But by alternate turns his plants he brings
 Through robbing winters and repairing springs.

Hence, pining oft, they suffer'd sad decays
By dint of shady nights and stormy days.
But blest with sap, and influence from above,
They live and grow anew in faith and love;
Until transplanted to the higher soil,
Where furies tread no more, nor foxes spoil.
While Christ the living root remains on high,
The noble plant of grace can never die;
Nature decays, and so will all the fruit
That merely rises on a mortal root.
Their works, however splendid, are but dead,
That from a living fountain don't proceed;
Their fairest fruit is but a garnish'd shrine,
That are not grafted in the glorious Vine.
Devoutest hypocrites are rank'd in rolls
Of painted puppets, not of living souls.

No offspring but of Christ's fair bride is good,
This happy marriage has a holy brood.
Let sinners learn this mystery to read,
We bear to glorious Christ no precious seed,
Till *through the law, we to the law be dead* *.
No true obedience to the law, but forc'd,
Can any yield, till from the law, divorc'd.
Nor *to it*, as a rule is homage giv'n,
Till *from it*, as a cov'nant, men be driv'n.
Yea more, till once they this divorce attain,
Divorce from sin they but attempt in vain;
The cursed yoke of sin they basely draw,
Till once unyoked from the cursing law.
Sin's full dominion keeps its native place,
While men are *under law*, nor *under grace* †.
For mighty hills of enmity won't move,
Till touch'd by conqu'ring grace and mighty love.

Were but the gospel-secret understood;
How God can pardon where he sees no good;
How grace and mercy free, that can't be bought,
Reign through a righteousness already wrought:

* Gal. ii. 19. † Rom. vi. 14.

Were woful reigning unbelief depos'd,
 Myst'rious grace to blinded minds disclos'd:
 Did Heav'n with gospel-news its pow'r convey,
 And sinners hear a faithful God but say,
 ' No more law-debt remains for you to pay;
 ' Lo, by the loving Surety all's discharg'd,
 Their hearts behov'd with love to be enlarg'd:
*Love, the succinct fulfilling of the law **,
 Were then the easy yoke they'd sweetly draw;
 Love would constrain and to his service move,
 Who left them nothing else to do but love.
 Slight now his loving precepts if they can;
 No, no; his conqu'ring kindness leads the van.
 When everlasting love exerts the sway,
 They judge themselves more kindly bound t' obey,
 Bound by redeeming love in stricter sense
 Than ever Adam was in innocence.
 Why now they are not bound, as formerly,
 ' To *do* and *live*, nor yet to *do* or *die*;
 Both life and death are put in Jesus' hands,
 Who urges neither in his kind commands,
 Not servile work their life and heav'n to win,
 Nor slavish labour death and hell to shun.
 Their aims are purer, since they understood, (blood.
 Their heav'n was bought, their hell was quench'd with
 The oars of gospel-service now they steer,
 Without or legal hope or slavish fear.

The bride in sweet security can dwell,
 Nor bound to purchase heav'n, nor vanquish hell:
 But bound for him the race of love to run,
 Whose love to her left none of these undone;
 She's bound to be the Lamb's obedient wife,
 And in his strength to serve him during life;
 To glorify his loving name for ay,
 Who left her not a single mite to pay
 Of legal debt, but wrote for her at large
 In characters of blood, a full discharge.

* Rom. xiii. 10.

Henceforth no servile task her labours prove,
But grateful fruits of reverential love.

S E C T. V.

*Gospel-grace giving no liberty nor freedom to sin, but to
holy service and pure obedience.*

THE glorious Husband's love can't lead the wife
To whoredom or licentiousness of life :

Nay, nay ; she finds his warmest love within ;

The hottest fire to melt her heart for sin.

His kind embrace is still the strongest cord

To bind her to the service of her Lord.

The more her faith insures this love of his,

The more his law her delectation is.

Some dream, the might, who this assurance win,

Take latitude and liberty to sin.

Ah ! such bewray their ignorance, and prove

They want the lively sense of drawing love ;

And how its sweet constraining force can move. }

The ark of grace came never in to dwell,

But Dagon-lusts before it headlong fell.

Men basely can unto lasciviousness

Abuse the doctrine, not the work of grace.

Huggers of divine love in vice's path,

Have but the fancy of it, not the faith:

They never soar'd aloft on grace's wing,

That knew not grace to be a holy thing :

When regnant she the pow'rs of hell appals,

And sin's dominion in the ruin falls.

Curs'd is the crew whose Antinomian dress

Makes grace a cover to their idleness.

The bride of Christ will sure be very loth

To make his love a pillow for her sloth.

Why, may'nt she sin the more that grace abounds !

Oh, God forbid ! the very thought confounds.

When dead unto the law, she's dead to sin ;

How can she any longer live therein * ?

* Rom. vi. 1, 2.

To neither of them is she now a slave,
 But shares the conquest of the great, the brave,
 The mighty Gen'ral, her victorious Head,
 Who broke the double chain to free the bride.
 Hence, prompted now with gratitude and love,
 Her cheerful feet in swift obedience move.
 More strong the cords of love to duty draw,
 Than hell, and all the curses of the law.
 When with seraphic love the breast's inspir'd,
 By that are all the other graces fir'd;
 These kindling round, the burning heart and frame
 In life and walk send forth a holy flame.

C H A P. IV.

A Caution to all against a legal spirit; especially to those that have a profession without power, and learning without grace.

WHY, says the haughty heart of legalists,
 Bound to the law of works by nat'ral twists,
 ' Why such ado about a law divorce?
 ' Men's lives are bad, and would you have them worse?
 ' Such Antinomian stuff with labour'd toil
 ' Would human beauty's native lustre spoil.
 ' What wickedness beneath the co'ring lurks,
 ' That lewdly would divorce us all from works?
 ' Why such a stir about the law and grace?
 ' We know that merit cannot now take place.
 ' And what needs more?' Well, to let slander drop,
 Be merit for a little here the scope.

Ah! many learn to lisp in gospel-terms,
 Who yet embrace the law with legal arms.
 By wholesome education some are taught
 To own that human merit now is naught;
 Who faintly but renounce proud merit's name,
 And cleave refin'dly to the Popish scheme.
 For graceful works expecting divine bliss,
 And, when they fail, trust Christ for what's amiss.

Thus to his righteousness profess to flee,
 Yet by it still would their own saviours be.
 They seem to works of merit bloody foes,
 Yet seek salvation *as it were* * by those.
 Blind Gentiles found, who did nor seek nor know;
 But Isra'l lost it whole, who fought it so.

Let all that love to wear the legal dress,
 Know that as sin, so bastard righteousness
 Has slain it's thousands, who in tow'ring pride
 The righteousness of Jesus Christ deride;
 A robe divinely wrought, divinely won,
 Yet cast by men for rags that are their own.
 But some to legal works seem whole deny'd,
 Yet would by gospel-works be justify'd,
 By faith, repentance, love, and other such:
 These dreamers being righteous overmuch,
 Like Uzza, give the ark a wrongful touch,
 By legal deeds however gospeliz'd,
 Can e'er tremendous justice be pleas'd
 Or sinners justify'd before that God,
 Whose law is perfect, and exceeding broad?
 Nay, faith itself, that leading gospel-grace,
 Holds as a work no justifying place.
 Just Heav'n to man for righteousness imputes
 Not faith itself, or in its acts or fruits;
 But Jesus' meritorious life and death,
 Faith's proper object, all the honour hath.
 From this doth faith derive its glorious fame,
 Its great renown and justifying name;
 Receiving all things, but deserving nought;
 By faith all's begg'd and taken, nothing bought.
 Its highest name is from the wedding vote,
 So instrumental in the marriage-knot.
 JEHOVAH lends the bride in that blest hour,
Th' exceeding greatness of his mighty pow'r : †
 Which sweetly does her heart-consent command,
 To reach the wealthy Prince her naked hand.

* Rom. ix. 32. † Eph. vii. 16.

For close to his embrace she'd never stir,
 If first his loving arms embrac'd not her:
 But this he does by kindly gradual chace,
 Of rousing, raising, teaching, drawing grace,
 He shews her, in his sweetest love address,
 His glory as the Sun of righteousness;
 At which all dying glories earth adorn,
 Shrink like the sick moon at the wholesome morn,
 This glorious Sun arising with a grace,
 Dark shade of creature-righteousness to chace,
 Faith now disclaims itself, and all the train
 Of virtues formerly accounted gain;
 And counts them *dung* *, with holy, meek disdain. }
 For now appears the height, the depth immense
 Of divine bounty and benevolence;
 Amazing mercy! ignorant of bounds!
 Which most enlarged faculties confounds.
 How vain, how void now seem the vulgar charms,
 The monarch's pomp of courts, and pride of arms?
 The boasted beauties of the human kind,
 The pow'rs of body, and the gifts of mind?
 Lo! in the grandeur of Immanuel's train,
 All's swallow'd up as rivers in the main.
 He's seen, when gospel light and sight is giv'n,
 Encompass'd round with all the pomp of heav'n.

The soul, now taught of God, sees human schools
 Make Christless rabbis only lit'rate fools;
 And that, till divine teaching pow'rful draw,
 No learning will divorce them from the law
 Mere argument may clear the head, and force
 A verbal, not a cordial clean divorce.
 Hence many, taught the wholesome terms of art,
 Have gospel-heads, but still a legal heart.
 Till sov'reign grace and pow'r the sinner catch,
 He takes not Jesus for his only match.
 Nay, works complete! ah! true, however odd,
 Dead works are rivals with the living God.

* Phil. iii. 7, 8.

Till Heav'n's preventing mercy clear the fight,
 Confound the pride with supernat'ral light :
 No haughty soul of human kind is brought
 To mortify her self-exalting thought.

Yet holiest creatures in clay-tents that lodge,
 Be but their lives scann'd by the dreadful Judge ;
 How shall they e'er his awful search endure,
 Before whose purest eyes heav'n is not pure ?
 How must their black indictment be enlarg'd,
 When by him angels are with folly charg'd ?
 What human worth shall stand, when he shall scan ?
 O may his glory stain the pride of man.

How wond'rous are the tracks of divine grace !
 How searchless are his ways, how vast th' abyss !
 Let haughty reason stoop, and fear to leap ;
 Angelic plummet cannot sound the deep.
 With scorn he turns his eyes from haughty kings,
 With pleasure looks on low and worthless things ;
 Deep are his judgements, sov'reign is his will,
 Let ev'ry mortal worm be dumb, be still.
 In vain proud reason swells beyond its bound ;
 God and his counsels are a gulf profound,
 An ocean wherein all our thoughts are drown'd.

CHAP. V.

Arguments and Encouragements to Gospel
 Ministers to avoid a *legal strain of doctrine*,
 and endeavour the sinner's match with
 CHRIST by gospel-means,

SECT. I.

A legal SPIRIT the root of damnable Errors.

YE heralds great, that blow in name of God
 The silver trump of gospel-grace abroad ;
 And sound by warrant from the great I AM,
 The nuptial treaty with the worthy Lamb :

Might ye but stoop th' unpolish'd muse to brook,
 And from a shrub an wholesome berry pluck;
 Ye'd take encouragement from what is said,
 By gospel-means to make the marriage-bed.
 And to your glorious Lord a virgin chaste to wed.

The more proud nature bears a legal sway,
 The more should preachers bend the gospel-way:
 Oft in the church arise destructive schisms
 From antic-evangelic aphorisms;
 A legal spirit may be justly nam'd
 The fertile womb of ev'ry error damn'd.

Hence Pop'ry, so connat'ral since the fall,
 Makes legal works like saviours merit all;
 Yea, more than merit on their shoulder loads,
 To supererogate like demi-gods.

Hence proud Socinians seat their reason high,
 'Bove ev'ry precious gospel-mystery,
 Its divine Author stab, and without fear
 The purple covert of his chariot tear.

With these run Arian monsters in a line,
 All gospel-truth at once to undermine!
 To darken and delete, like hellish foes,
 The brightest colour of the Sharon Rose.
 At best its human *red* they but decry,
 That blot the divine *white*, the native dye.

Hence dare Arminians too, with brazen face,
 Give man's free-will the throne of God's free grace;
 Whose self-exalting tenets clearly shew
 Great ignorance of law and gospel too.

Hence Neonomians spring, as sundry call
 The new law-makers to redress our fall.
 The law of works into repentance, faith,
 Is chang'd, as their Baxterian Bible saith.
 Shaping the gospel to an easy law,
 They build their tot'ring house with hay and straw;
 Yet hide, like Rachel's idols in the stuff,
 Their legal hands within a gospel muff.

Yea, hence springs Antinomian vile refuse,
Whose gross abettors gospel grace abuse;
Unskill'd how grace's silken latchet binds
Her captives to the law with willing minds.

S E C T. II.

A legal STRAIN of doctrine discovered and discarded.

NO wonder Paul the legal spirit curse,
Of fatal errors such a feeding nurse.
He, in JEHOVAH's great tremendous name,
Condemns perverters of the gospel-scheme.
He damn'd the sophist rude, the babbling priest
Would venture to corrupt it in the least;
Yea, curs'd the heav'nly angel down to hell,
'That daring would another gospel tell *.
Which crime is charg'd on these that dare dispense
The self-same gospel in another sense.

Christ is not preach'd in truth, but in disguise,
If his bright glory half absconded lies.

When gospel soldiers, that divide the word,
Scarce brandish any but the legal sword.
While Christ the *author* of the law they press,
More than the *end* of it for righteousness;
Christ as a *seeker* of our service trace,
More than a *giver* of enabling grace.
The King commanding holiness they show,
More than the Prince exalted to bestow;
Yea, more on Christ the sin-revenger dwell,
Than Christ Redeemer both from sin and hell.

With legal spade the gospel-field he delves,
Who thus drives sinners in unto themselves;
Halving the truth that should be all reveal'd,
The sweetest part of Christ is oft conceal'd,
We bid men turn from sin, but seldom say,
Behold the Lamb that takes all sin away †!
Christ, by the gospel rightly understood,
Not only treats a peace, but makes it good.

* Gal. i. 7, 8.

† John i. 29.

Those suitors therefore of the bride, who hope
 By force to drag her with the legal rope,
 Nor use the drawing cord of conqu'ring grace,
 Pursue with flaming zeal a fruitless chace;
 In vain lame doings urge, with solemn awe,
 To bribe the fury of the fiery law:
 With equal success to the fool that aims
 By paper walls to bound devouring flames.
 The law's but mock'd by their most graceful deed,
 That wed not first the law fulfilling Head;
 It values neither how they wrought nor wept,
 That slight the ark wherein alone 'tis kept.
 Yet legalists, DO, DO, with ardour press,
 And with prepost'rous zeal and warm address
 Would seem the greatest friends to holiness:
 But vainly (could such opposites accord).
 Respect the law, and yet reject the Lord.
 They shew not Jesus as the way to bliss,
 But Judas-like betray him with a kiss
 Of boasted works, or mere profession past,
 Law-boasters proving but law breakers oft.

S E C T. III.

*The HURTFULNESS of not preaching CHRIST, and
 distinguishing duly between law and gospel.*

HELL cares not how crude holiness be preach'd,
 If sinners match with Christ be never reach'd;
 Knowing their holiness is but a sham,
 Who ne'er are married to the *Holy Lamb*.
 Let words have never such a pious shew,
 And blaze aloft in rude professor's view,
 With sacred aromatics richly spic'd,
 If they but drown in silence glorious Christ;
 Or, if he may some vacant room supply,
 Make him a subject only by the by;
 They mar true holiness with tickling chat,
 To breed a bastard Pharisaic brat.
 They wofully the gospel message broke,
 Make fearful havock of the Master's flock;

Yet please themselves, and the blind multitude,
By whom the gospel's little understood.

Rude souls perhaps imagine little odds
Between the legal and the gospel roads :
But vainly men attempt to blend the two ;
They differ more than Christ and Moses do.
Moses, evangelizing in a shade,
By types the news of light approaching spread :
But from the law of works by him proclaim'd,
No ray of gospel-grace or mercy gleam'd.
By nature's light the law to all is known,
But lightsome news of gospel-grace to none.
The doing cov'nant now, in part or whole,
Is strong to damn, but weak to save a soul.
It hurts, and cannot help, but as it tends
Through mercy to subserve some gospel-ends.
Law-thunder roughly to the gospel tames,
The gospel mildly to the law reclaims.

The fiery law, as 'tis a covenant,
Schools men to see the gospel-aid they want ;
Then gospel-aid does sweetly them incline
Back to the law, as 'tis a rule divine.
Heav'n's healing work is oft commenc'd with wounds,
Terror begins what loving-kindness crowns.
Preachers may therefore press the fiery law,
To strike the Christless man with dreadful awe.
Law threatens which for his sins to hell depress,
Yea, damn him for his rotten righteousness ;
That while he views the law exceeding broad,
He fain may wed the righteousness of God.

But, ah ! to press law-works as terms of life,
Was ne'er the way to court the Lamb a wife.
To urge conditions in the legal frame,
Is to renew the vain old-cov'nant game.
*The law is good, when lawfully 'tis us'd **,
But most destructive when it is abus'd.

* 1 Tim. i. 8.

They set no duties in their proper sphere,
 Who duly law and gospel don't sever;
 But under massy chains let sinners lie,
 As tributaries, or to DO or DIE.
 Nor make the law a squaring rule of life,
 But in the gospel-throat a bloody knife.

S E C T. IV.

Damnable pride and self-righteousness, so natural to all men, has little need to be encouraged by legal preaching.

THE legal path proud nature loves so well,
 (Tho' yet 'tis but the cleanest road to hell,)
 That lo! e'en these that take the foulest ways,
 Whose lewdness no controuling bridle stays;
 If but their drowsy conscience raise its voice,
 'Twill speak the law of works their native choice.
 And echo to the rousing sound, 'Ah, true!
 'I cannot hope to live, unless I DO.'
 No conscious breast of mortal kind can trace
 The myst'ry deep of being sav'd by grace.
 Of this nor is the nat'ral conscience skill'd;
 Nor will admit it when it is reveal'd;
 But pushes at the gospel like a ram,
 As proxy for the law, against the Lamb.
 The proud self-righteous Pharisaic strain
 Is, 'Blest be God, I'm not like other men;
 'I read and pray, give alms, I mourn and fast *;
 'And therefore hope I'll get to heav'n at last:
 'For, though from ev'ry sin I be not free,
 'Great multitudes of men are worse than me,
 'I'm none of those that swear, cheat, drink, and
 'Thus on the law he builds his Babel tow'r. (whore.'
 Yea, ev'n the vilest cursed debauchee
 Will make the law of works his very plea;
 'Why, (says the rake), what take you me to be? }

* Luke xviii. 11, 12.

A Turk or Infidel; (you lie), I can't
Be term'd so base, but by a sycophant;
Only I hate to act the whining saint.
I am a Christian true; and therefore bode,
It shall be well with me, I hope in God.
An't I an honest man? yea, I defy
The tongue that dare assert black to mine eye.'

Perhaps, when the reprover turns his back,
He'll vend the viler wares o' 's open'd pack,
And with his fellows, in a strain more big,
Bid damn the base uncharitable whig.

These scoundrel hypocrites (he'll proudly say)
Think none shall ever merit heav'n but they,
And yet we may compete with them; for see,
The best have blemishes as well as we.

We have as good a heart (we trust) as these,
Tho' not their vain superfluous shew and blaze.

Bigotted zealots, whose sole crimes are hid,
Would damn us all to hell; but God forbid.

Whatever such a whining sect profess.

'Tis but a nice, morose, affected dress.

And though we don't pretend so much as they,

We hope to compass heav'n a shorter way;

We seek God's mercy, and are all along

Most free of malice, and do no man wrong.

But whims fantastic shan't our heads annoy,

That would our social liberties destroy.

Sure, right religion never was design'd

To mar the native mirth of human kind.

How weak are those that would be thought non such!

How mad, that would be righteous o'er much!

We have sufficient, though we be not cram'd;

We'll therefore hope the best, let them be damn'd.'

Ah, horrid talk! yet so the legal strain

wards e'en the language of the most profane.

Thus dev'lish pride o'erlooks a thousand faults,

And on a legal ground itself exalts.

This DO and LIVE, though doing pow'r be lost,
 In ev'ry mortal is proud nature's boast.
 How does a vain conceit of goodness swell,
 And feed false hope, amidst the shades of hell?
 Shall we, who should by gospel-methods draw,
 Send sinners to their nat'ral spouse the law;
 And harp upon the doing string to such,
 Who ignorantly dream they do so much?
 Why, thus, instead of courting Christ a bride,
 We harden rebels in their native pride.

Much rather ought we in God's name to place
 His great artill'ry straight against their face;
 And throw hot Sinai thunderbolts around,
 To burn their tow'ring hopes down to the ground.
 To make the pillars of their pride to shake,
 And damn their doings to the burning lake.
To curse the doers unto endless thrall,
*That never did continue to do all *.*
 To scorch their conscience with the flaming air,
 And sink their haughty hopes in deep despair;
 Denouncing Ebal's black revenging doom,
 To blast their expectation in the bloom;
 Till once vain hope of life by works give place
 Unto a solid hope of life by grace.
 The vig'rous use of means is safely urg'd,
 When pressing calls from legal dregs are purg'd;
 But most unsafely in a fed'ral dress,
 Confounding terms of life with means of grace,
 Oh! dang'rous is th' attempt proud flesh to please,
 Or send a sinner to the law for ease;
 Who rather needs to feel its piercing dart,
 Till dreadful pangs invade his trembling heart;
 And thither should be only sent for flames
 Of fire to burn his rotten hopes and claims;
 That thus disarm'd, he gladly may embrace,
 And grasp with eagerness the news of grace.

* Gal. iii. 10.

S E C T. V.

The gospel of divine grace the only means of converting sinners, and should be preached therefore most clearly, fully, and freely.

THEY ought, who royal grace's heralds be,
To trumpet loud salvation, full and free:
Nor safely can, to humour mortal pride,
In silence evangelic myst'ries hide.
What Heav'n is pleas'd to give, dare we refuse;
Or under ground conceal, lest men abuse?
Suppress the gospel-flow'r, upon pretence
That some vile spiders may suck poison thence?
Christ is a *stumbling block* *, shall we neglect
To preach him, lest the blind should break their neck?
That high he's for the *fall* of many set
As well as for the *rise* †, must prove no let.
No grain of precious truth must be suppress,
Though reprobates should to their ruin wrest.
Shall Heav'n's coruscant lamp be dimm'd, that pays
Its daily tribute down in golden rays,
Because some blinded with the blazing gleams,
Share not the pleasure of the lightning beams;
Let those be hard'n'd, petrify'd, and harm'd,
The rest are mollify'd and kindly warm'd.
A various favour ‡, flowers in grace's field,
Of *life* to some, of *death* to others yield.
Must then the rose be vail'd, the lily hid,
The fragrant favour stifled! God forbid.

The revelation of the gospel-flow'r,
Is still the organ fam'd of saving pow'r;
Most justly then are legal minds condemn'd,
That of the glorious gospel are asham'd:
For this the divine arm, and only this,
The pow'r of God unto salvation is.

* 1 Cor. i. 23.

† Luke ii. 34.

‡ 2 Cor. ii. 16.

For therein is reveal'd, to screen from wrath,
 The righteousness of God from faith to faith *.
 The happy change in guilty sinners case
 They owe to free displays of sov'reign grace;
 Whose joyful tidings of amazing love
 The ministration of the Spirit prove.
 The glorious vent the gospel news express,
 Of God's free grace, thro' Christ's full righteousness,
 Is Heav'n's gay chariot where the Spirit bides,
 And in his conqu'ring pow'r triumphant rides.
 The gospel-field is still the Spirit's soil,
 The golden pipe that bears the holy oil;
 The orb where he outshines the radiant sun,
 The silver channel where his graces run.
 Within the gospel-banks his flowing tide
 Of lightning, quickning motions, sweetly glide.
 Received ye the Spirit, scripture faith †,
 By legal works, or by the word of faith?
 If by the gospel only, then let none
 Dare to be wiser than the wisest One.

We must, who freely get, as freely give
 The vital word that makes the dead to live.
 For ev'n to sinners dead within our reach
 We in his living name may most successful preach.

The Spirit and the scripture both agree
 Jointly, (says Christ), to testify of me ‡.
 The preacher then will from his text decline,
 That scorns to harmonize with this design.
 Press moral duties to the last degree;
 Why not? but mind, lest we successless be.
 No light, no hope, no strength for duties spring,
 Where Jesus is not Prophet, Priest, and King.
 No light to see the way, unless he teach,
 No joyful hope save in his blood we reach,
 Nor strength unless his royal arm he stretch.

* Rom. i. 26, 27. † Gal. iii. 2. ‡ John xv. 26. v. 39.

Then from our leading scope how gross we fall,
 If, like his name, in ev'ry gospel-call,
 We make not him the *First*, the *Last*, the *All*!

Our office is to bear the radiant torch
 Of gospel-light into the dark'ned porch
 Of human understandings, and display
 The joyful dawn of everlasting day;
 To draw the golden chariot of free grace,
 The dark'ned shades with shining rays to chase,
 Till Heav'n's bright lampon circling wheels behurl'd,
 With sparkling grandeur round the dusky world;
 And thus to bring, in dying mortals sight,
 New life and immortality to light *.

We're charg'd to *preach the gospel*, unconfin'd,
 To *ev'ry creature* † of the human kind;
 To call, with tenders of salvation free,
 All corners of the earth to *come and see* ‡:
 And ev'ry sinner must excuseless make,
 By urging rich and poor to *come and take* §.
Ho, ev'ry one that thirsts ¶, is grace's call
 Direct to needy sinners great and small;
 Not meaning those alone, whose holy thirst
 Denominates their souls already blest.

If only those were call'd, then none but saints;
 Nor would the gospel suit the sinner's wants.
 But here the call does signally import
 Sinners and thirsty souls of ev'ry sort;
 And mainly to their door the message brings,
 Who yet are thirsting after empty things;
Who spend their means no living bread to buy,
And pains for that which cannot satisfy.
 Such thirsty sinners here invited are,
 Who vainly spend their money, thought, and care,
 On passing shades, vile lusts, and trash so base
 As yield immortal souls no true solace.

* 2 Tim. i. 10. † Mark xvi. 15. ‡ Isa. xlv. 22. John i. 39, 46.

§ Rev. xxii. 17. ¶ Isa. lv. 1, 2.

The call directs them, as they would be blest,
 To chuse a purer object of their thirst.
 All are invited by the joyful sound
 To drink who need, as does the parched ground,
 Whose wide-mouth'd clefts speak to the brazen sky
 Its passive thirst, without an active cry.

The gospel-preacher then, with holy skill,
 Must offer Christ to whosoever will,
 To sinners of all sorts that can be nam'd;
 'The *blind*, the *lame*, the *poor*, the *halt*, the *maim'd* *.
 Not daring to restrict th' extensive call,
 But op'ning wide the net to catch 'em all.
 No soul must be excluded that will come,
 Nor right of access be confin'd to some.
 Though none will come till conscious of their want,
 Yet right they have to come by sov'reign grant;
 Such right to Christ, his promise, and his grace,
 That all are damn'd who hear and don't embrace.
 So freely is th' unbounded call dispens'd,
 We therein find ev'n sinners unconvinc'd;
 Who *know not they are naked, blind, and poor* †,
 Counsell'd to buy or beg at Jesus' door,
 And take the *glorious robe, eye-salve, and golden-store*. }
 This prize they are oblig'd by faith to win,
 Else unbelief would never be their sin.
 Yea, gospel offer's but a sham we make,
 If ev'ry sinner has not right to take.
 Be gospel-herald's fortify'd from this,
 To trumpet grace, howe'er the serpent hiss.
 Did hell's malicious mouth in dreadful shape
 'Gainst innocence itself malignant gape?
 Then sacred truth's devoted vouchers may
 For dire reproach their measures constant lay.
 With cruel calumny of old commenc'd,
 This sect will ev'ry where be spoke against; ‡

* Luke xiv. 21. † Rev. iii. 17, 18. ‡ Acts xxviii. 22.

While to and fro he runs the earth across,
 Whose name is ADELPHON KATEGOROS *.
 In spite of hell be then our constant strife
 To win the glorious Lamb a virgin-wife.

C H A P. VI.

An *Exhortation* to all that are out of CHRIST;
 in order to their closing the match with him:
 containing also *motives* and *directions*.

R EADER, into thine hands these lines are giv'n,
 But not without the providence of Heav'n;
 Or to advance thy bliss, if thou art wise,
 Or aggravate thy wo, if thou despise.
 For thee, for thee, perhaps th' omniscient ken
 Has form'd the counsel here, and led the pen.
 The writer then does thy attention plead,
 In his great name that gave thee eyes to read.

S E C T. I.

*Conviction offered to Sinners, especially such as are
 wedded strictly to the law, or self-righteous, that
 they may see the need of CHRIST's righteousness.*

I F never yet thou didst fair Jesus wed,
 Nor yield thy heart to be his marriage-bed
 But hitherto art wedded to the law,
 Which never could thy chain'd affections draw
 From brutish lusts and fordid lover's charms;
 Lo! thou art yet in Satan's folded arms.
 Hell's pow'r invisible thy soul retains
 His captive slave, lock'd up in massy chains.
 O! sinner then, as thou regard'st thy life,
 Seek, seek, with ardent care and earnest strife,
 To be the glorious Lamb's betrothed wife.
 For base co-rivals never let him lose
 Thy heart, his bed of conjugal repose.

* Or, *The accuser of the brethren.*

Wed Christ alone, and with severe remorse
 From other mates pursue a clean divorce;
 For they thy ruin seek by fraud or force.
 As lurking serpents in the shady bow'rs
 Conceal their malice under spreading flow'rs;
 So thy deceitful lusts with cruel spite
 Hide ghastly danger under gay delight.

Art thou a legal zealot, soft or rude,
 Renounce thy nat'ral and acquired good.
 As base deceitful lusts may work thy smart,
 So may deceitful frames upon thy heart.
 Seeming good motions may in some be found,
 Much joy in *hearing*, like the stony ground *;
 Much sorrow too in *praying*, as appears
 In Esau's careful suit with rueful tears †.
Touching the law, they blameless may appear ‡,
 From spurious views most specious virtues bear.
 Nor merely be devout in men's esteem,
 But prove to be sincerely what they seem,
 Friends to the holy law in heart and life,
 Surers of heav'n with utmost legal strife;
 Yet still with innate pride so rankly spic'd,
 Converted but to duties, not to Christ.
That publicans and harlots heav'n obtain §
 Before a crew so righteous and so vain.
 Sooner will those shake off their vicious dress
 Than these blind zealots will their righteousness,
 Who judge they have (which fortifies their pride)
 The law of God itself upon their side.
 Old nature, new brush'd up with legal pains,
 Such strict attachment to the law retains,
 No means, no motives can to Jesus draw
 Vain souls so doubly wedded to the law.

But wouldst the glorious Prince in marriage have,
 Know that thy nat'ral husband cannot save.
 Thy best essays to pay the legal rent
 Can never in the least the law content.

* Luke viii. 13. † Heb. xii. 17. ‡ Phil. iii. 9. § Matth. xxi 31.

Didst thou in pray'rs employ the morning-light,
In tears and groans the watches of the night,
Pass thy whole life in close devotion o'er;
'Tis nothing to the law still craving more.
There's no proportion 'twixt its high commands,
And puny works from thy polluted hands;
Perfection is the least that it demands. }
*Wouldst enter into life, then keep the law *;*
But keep it perfectly without a flaw.
It won't have less, nor will abate at last
A drop of vengeance for the sin that's past.
Tell, sinful mortal, is thy stock so large
As duly can defray this double charge;
'Why these are mere impossibles,' (say'st thou.)
Yea, truly so they are, and therefore now,
That down thy legal confidence may fall,
The law's black doom, home to thy bosom call.
'Lo! I (the divine law) demand no less
'Than perfect everlasting righteousness;
'But thou hast fail'd, and lost thy strength to DO:
'Therefore I doom thee to eternal wo;
'In prison close to be shut up for ay,
'Ere I be baffled with thy partial pay.
'Thou always didst and dost my precepts break,
'I therefore curse thee to the burning lake.
'In God the great Lawgiver's glorious name,
'I judge thy soul to everlasting shame.
No flesh can by the law be justify'd †;
Yet dar'st thou thy legal duties plead?
As Paul appeal'd to Cesar, wilt thou so,
Unto the law? then to it shalt thou go,
And find it doom thee to eternal wo. }

What! would ye have us plung'd in deep despair?
Amen; yea, God himself would have you there.
His will it is that you despair of life,
And safety by the law, or legal strife;

* Matth. xxi. 17.

† Rom. iii. 20.

That cleanly thence divorc'd at any rate,
 His fairest Son may have a faithful mate.
 'Till this law-sentence pass within your breast;
 You'll never wed the law-discharging Priest.
 You prize not heav'n till he through hell you draw;
 Nor love the gospel till you know the law.

Know then, the divine law most perfect cares
 For none of thy imperfect legal wares;
 Dooms thee to vengeance for thy sinful state,
 As well as sinful actions small or great.
 If any sin can be accounted small,
 To hell it dooms thy soul for one and all.
 For sins of nature, practice, heart, and way,
 Damnation-rent it summons thee to pay.
 Yea, not for sin alone, which is thy shame,
 But for thy boasted service too so lame,
 The law adjudges thee and hell to meet,
 Because thy righteousness is incomplete.
 As tow'ring flames burn up the wither'd flags,
 So will the fiery law thy filthy rags.

S E C T. II.

Direction given, with reference to the right use of the means, that we rest not on these instead of CHRIST the glorious Husband, in whom our help lies.

(now ?

ADAM, where art thou * ? Soul, where art thou
 Oh! art thou saying, Sir, what shall I do ? †
 I dare not use that proud self-raising strain,
 Go help yourself, and God will help you then.
 Nay, rather know, O Isra'l, that thou hast
 Destroy'd thyself, and can'st not in the least,
 From sin nor wrath thyself the captive free,
 Thy help (says Jesus) only lies in me ‡.
 Heav'n's oracles direct to him alone;
 Full help is laid upon this mighty One.
 In him, in him complete salvation dwells;
 He's God the helper, and there is none else §.

* 2 Gen. iii. 9. † Mark x. 17. ‡ Hos. xiii. 9. § Isa. xlv. 22.

Fig-leaves wont hide thee from the fiery show'r,
 'Tis he alone that saves by price and pow'r.

Must we do nothing then (will mockers say)
 But rest in sloth till Heav'n the help convey?
 Pray, stop a little, sinner, don't abuse
 God's awful word, that charges thee to use
 Means, ordinances, which he's pleas'd to place,
 As precious channels of his pow'ful grace.
 Restless improve all these, until from Heav'n
 The whole salvation needful thus be giv'n.
 Wait in this path, according to his call,
 On him whose pow'r alone affecteth all.
 Wouldst thou him wed, in duties wait, I say,
 But marry not thy duties by the way.
 Thou'lt wofully come short of saving grace,
 If duties only be thy resting place.

Nay, go a little further * through them all,
 To him whose office is to save from thrall.
 Thus in a gospel-manner hopeful wait,
Striving to enter by the narrow gate † :
 So strait and narrow, that it won't admit
 The bunch upon thy back to enter it.
 Not only bulky lusts may cease to press,
 But ev'n the bunch of boasted righteousness.

Many, as in the sacred page we see,
Shall strive to enter, but unable be ‡ :
 Because, mistaking this new way of life,
 They push a legal, not a gospel-strife :
 As if their duties did JEHOVAH bind
 Because 'tis written, *Seek, and ye shall find §.*
 Perverted scripture does their error fence,
 They read the *letter*, but neglect the *sense*.
 While to the word no gospel-gloss they give,
 Their *seek* and *find's* the same with *do* and *live*,
 Hence would they a connection native place,
 Between their moral pains and saving grace :

* Song iii. 1, 4. † Matth. vii. 13, 14. ‡ Luke xiii. 24.
 § Matth. vii. 7.

Their nat'ral poor essays they judge won't miss
In justice to infer eternal bliss.

Thus commentaries on the word they make
Which to their ruin are a grand mistake :
For through the legal bias in their breast,
They scripture to their own destruction wrest.
Why, if we seek we get, they gather hence :
Which is not truth, save in the scripture-sense.
There Jesus deals with friends, and elsewhere saith,
These seekers only speed, *that ask in faith **.
The prayer of the wicked is abhorr'd,
As an abomination to the Lord †.

Their *suits* are sins, but their *neglects* no less,
Which can't their guilt diminish, but increase.
They ought, like beggars, lie in grace's way ;
Hence Peter taught the forcerer to pray ‡ :
For though mere nat'ral men's address or prayers
Can no acceptance gain as works of theirs,
Nor have, as their *performance*, any sway ;
Yet as a divine *ordinance* they may.
But spotless truth hath bound itself to grant
The suit of none but the believing saint.
In Jesus, persons once accepted, do
Acceptance find in him for duties too.
For He, whose Son they do in marriage take,
Is bound to hear them for their Husband's sake.

But let no Christless soul at pray'r appear,
As if JEHOVAH were oblig'd to hear :
But use the means, because a sov'reign God
May come with alms, in this his wonted road.
He wills thee to frequent kind wisdom's gate,
To read, hear, meditate, to pray and wait ;
Thy spirit then be on these duties bent,
As gospel means, but not as legal rent.
From these don't thy salvation hope nor claim,
But from JEHOVAH in the use of them.

* James i. 6.

† Prov. xv. 9. xxviii. 9.

‡ Acts viii. 22.

The beggar's spirit never was so dull,
While waiting at the gate call'd *Beautiful*,
To hope for succour from the temple-gate,
At which he daily did so careful wait;
But from the rich and charitable sort,
Who to the temple daily made resort.
Means, ordinances, are the comely gate,
At which kind Heav'n has bid us constant wait:
Not that from these we have our alms, but from
The lib'ral God, who there is wont to come.
If either we these means shall dare neglect,
Or yet from these th' enriching bliss expect,
We from the glory of the King defalk,
Who in the galleries is wont to walk;
We move not regular in duties road,
But base, invert them to an idol-god.

Seek then, if gospel-means you would essay,
Through grace to use them in a gospel-way:
Not deeming that your duties are the price
Of divine favour, or of paradise;
Nor that your best efforts employ'd in these
Are fit exploits your awful Judge to please.
Why, thus you basely idolize your trash,
And make it with the blood of Jesus clasp.
You'd buy the blessing with your vile refuse,
And so his precious righteousness abuse.
What! buy his gifts with filthy lumber? nay;
Whoever offers this must hear him say,
Thy money perish with thy soul for ay *.

Duties are means, which to the marriage-bed
Should chastely lead us like a chamber-maid;
But if with her instead of Christ we match,
We not our safety, but our ruin hatch.
To Cesar what is Cesar's should be giv'n,
But Cesar must not have what's due to Heav'n;
So duties should have duty's room, 'tis true,
But nothing of the glorious Husband's due.

* Acts viii. 20.

While means the debt of close *attendance*. crave,
 Our whole *dependence* God alone must have.
 If duties, tears, our conscience pacify,
 They with the blood of Christ presume to vie.
 Means are his vassals; shall we without grudge
 Discard the master, and espouse the drudge?
 The hypocrite, the legalist does sin,
 To live on duties, not on Christ therein.
 He only feeds on empty dishes; plates,
 Who dotes on means, but at the *manna* frets.
 Let never means content thy soul at all,
 Without the Husband, who is *all in all*. *
 Cry daily for the happy marriage-hour;
 To thee belongs the mean, to him the pow'r.

S E C T. III.

*A CALL to believe in JESUS CHRIST, with some
 hints at the act and object of faith.*

FRRIEND, is the question on thy heart engrav'd,
What shall I do to be for ever sav'd †?
 Lo! here's a living rock to build upon;
Believe in Jesus ‡; and on him alone
 For righteousness and strength thine anchor drop,
 Renouncing all thy former legal hope.
 ' Believe (say you!) I can no more believe,
 ' Than keep the law of works, the DO and LIVE.
 True; and it were thy mercy, didst thou see
 Thine utter want of all ability.
 New cov'nant graces he alone can grant,
 Whom *God has given to be the covenant; §*
 Ev'n Jesus, whom the sacred letters call
 Faith's object, author, finisher, and all;
 In him alone, not in thy act of faith,
 Thy soul believing full salvation hath.

In this new cov'nant judge not faith to hold
 The room of perfect doing in the old.

* Col. iii. 3. Acts xvi. 30. † Ver. 31. § Isa. xlii. 6.

Faith is not giv'n to be the fed'ral price
 Of other blessings, or of paradise:
 But Heav'n, by giving this, strikes out a door
 At which is carried in still more and more.
 No sinner must upon his faith lay stress,
 As if it were a perfect righteousness.
 God ne'er assign'd unto it such a place;
 'Tis but at best a bankrupt begging grace.
 Its object makes its fame to fly abroad,
 So close it gripes the righteousness of God;
 Which righteousness receiv'd, is (without strife)
 The true condition of eternal life.

But still, say you, pow'r to believe I miss.
 You may; but know you what believing is?
 Faith lies not in your building up a tow'r
 Of some great action by your proper pow'r,
 For Heav'n well knows, that by the killing fall
 No pow'r, no will remains in man at all
 For acts divinely good; 'till sov'reign grace
 By pow'rful drawing virtue turn the chace.
 Hence none believe in Jesus as they ought,
 'Till once they first believe they can do nought,
Nor are sufficient e'en to form a thought *.
 They're conscious, in the right believing hour,
 Of human weakness, and of divine pow'r.
 Faith acts not in the sense of strength and might,
 But in the sense of weakness acts outright.
 It is (no boasting arm of pow'r or length,)
 But *weakness acting on almighty strength* †.
 It is the pow'rless, helpless sinner's flight
 Into the open arms of saving might:
 'Tis an employing Jesus to do all
 That can within salvation's compass fall;
 To be the agent kind in ev'ry thing
 Belonging to a prophet, priest, and king;
 To teach, to pardon, sanctify, and save,
 And nothing to the creature's pow'r to leave.

* 2 Cor. iii. 5.

† 2 Cor. xii. 9.

Faith makes us joyfully content that he
 Our Head, our Husband, and our All should be;
 Our righteousness and strength, our stock and store,
 Our fund for food and raiment, grace and glore.
 It makes the creature down to nothing fall,
 Content that Christ alone be all in all.

The plan of grace is faith's delightful view,
 With which it closes both as good and true.
 Unto the *truth*, the *mind's assent* is full,
 Unto the *good*, a free *consenting will*.
 The Holy Spirit here the agent chief,
 Creates this faith, and dashes unbelief.
 That very God who calls us to believe,
 The very faith he seeks must also give.
 Why calls he then? say you. Pray, man, be wise;
 Why did he call dead Lazarus to rise?
 Because the orders in their bosom bear
 Almighty pow'r to make the carcase hear.

But Heav'n may not this mighty pow'r display.
 Most true; yet still thou art oblig'd t'obey.
 But God is not at all oblig'd to stretch
 His saving arm to such a sinful wretch.
 All who within salvation-rolls have place,
 Are sav'd by a prerogative of grace;
 But vessels all that shall with wrath be cramm'd,
 Are by an act of holy justice damn'd.
 Take then, dear soul, as from a friendly heart,
 The counsel which the following lines impart.

S E C T. IV.

An ADVICE to sinners to apply to the sovereign mercy of God, as it is discovered through CHRIST, to the highest honour of justice, and other divine attributes, in order to further their faith in him unto salvation.

GO, friend, and at JEHOVAH's footstool bow;
 Thou know'st not what a sov'reign God may do.
 Confess, if he commiserate thy case,
 'Twill be an act of pow'rful sov'reign grace.

Sequestrate carefully some solemn hours,
 To shew thy grand concern in secret pow'rs.
 Then in th' ensuing strain to God impart,
 And pour into his bosom all thy heart.

‘ O glorious, gracious, pow’rful, sov’reign Lord,
 ‘ Thy help unto a sinful worm afford;
 ‘ Who from my wretched birth to this sad hour
 ‘ Have still been destitute of will and pow’r
 ‘ To close with glorious Christ; yea, fill’d with spite
 ‘ At thy fair darling, and thy saints’ delight,
 ‘ Resisting all his grace with all my might.
 ‘ Come, Lord, and sap my enmity’s strong tow’r;
 ‘ O haste the marriage-day, the day of pow’r:
 ‘ That sweetly, by resistless grace inclin’d,
 ‘ My once reluctant be a willing mind.
 ‘ Thou spak’st to being ev’ry thing we see,
 ‘ When thy almighty will said, *Let it be.*
 ‘ Nothings to being in a moment pass:
 ‘ *Let there be light, thou saidst; and so it was* *.
 ‘ A pow’rful word like this, a mighty call,
 ‘ Must say, Let there be faith, and then it shall.
 ‘ Thou seek’st my faith and flight from sin and guilt;
 ‘ Give what thou seek’st, Lord; then seek what thou
 ‘ What good can issue from a root so ill! (wilt.
 ‘ This heart of mine’s a wicked lump of hell;
 ‘ ’Twill all thy common motions still resist,
 ‘ Unless with special drawing virtue blest.
 ‘ Thou calls, but with the call thy pow’r convey;
 ‘ Command me to believe, and I’ll obey,
 ‘ Nor any more thy gracious call gainsay.
 ‘ Command, O Lord, effectually command,
 ‘ And grant I be not able to withstand;
 ‘ Then pow’rless I will stretch the wither’d hand.
 ‘ I to thy favour can pretend no claim,
 ‘ But what is borrow’d from thy glorious name;
 ‘ Which though most justly thou may’st glorify,
 ‘ In damning such a guilty wretch as me.

* Gen. i. 3.

‘ A faggot fitted for the burning fire
‘ Of thine incensed everlasting ire :
‘ Yet, Lord, since now I hear thy glorious Son,
‘ In favour of a race that was undone,
‘ Did in thy name, by thy authority,
‘ Once to the full stern justice satisfy;
‘ And paid more glorious tribute thereunto
‘ Than hell and all its torments e’er can do.
‘ Since my salvation through his blood can raise
‘ A revenue to justice’ highest praise,
‘ Higher than rents, which hell for ever pays :
‘ These to tremendous justice never bring
‘ A satisfaction equal and condign.
‘ But Jesus our once dying God performs,
‘ What never could by ever-dying worms :
‘ Since thus thy threat’ning law is honour’d more
‘ Than e’er my sins affronted it before :
‘ Since justice stern may greater glory win,
‘ By justifying in thy darling Son,
‘ Than by condemning ev’n the rebel me;
‘ To this device of wisdom, lo! I flee.
‘ Let justice, Lord, according to thy will,
‘ Be glorify’d with glory great and full;
‘ Not now in hell where justice petty pay
‘ Is but extorted parcels minc’d for ay:
‘ But glorify’d in Christ, who down has told
‘ The total sum at once in liquid gold.
‘ In lowest hell low praise is only won,
‘ But justice has the highest in thy Son;
‘ The Sun of righteousness that set in red,
‘ To shew the glorious morning would succeed.
‘ In him then save thou me from sin and shame,
‘ And to the highest glorify thy name.
‘ Since this bright scene thy glories all exprefs,
‘ And *grace* as empress *reigns through righteousness*;
‘ Since mercy fair runs in a crimson flood,
‘ And vents through justice-satisfying blood:

' Not only then for mercy's sake I sue,
 ' But for the glory of thy justice too.
 ' And since each letter of thy name divine
 ' Has in fair Jesus' face the brightest shine,
 ' This glorious Husband be for ever mine. }
 ' On this strong argument so sweet, so blest,
 ' With thy allowance, Lord, I must insist.
 ' Great God, since thou allow'st unworthy me
 ' To make thy glorious name my humble plea;
 ' No glory worthy of it wilt thou gain,
 ' By casting me into the burning main.
 ' My feeble back can never suit the load,
 ' That speaks thy name a sin-revenging God.
 ' Scarce would that name seem a consuming fire
 ' Upon a worm unworthy of thine ire.
 ' But see the worthy Lamb, thy chosen Priest,
 ' With justice' burning-glass against his breast,
 ' Contracting all the beams of 'venging wrath,
 ' As in their centre, till he burn to death.
 ' Vengeance can never be so much proclaim'd,
 ' By scatter'd beams among the millions damn'd.
 ' Then, Lord, in him, me to the utmost save,
 ' And thou shalt glory to the highest have :
 ' Glory to *wisdom*, that contriv'd so well!
 ' Glory to *pow'r*, that bore and bury'd hell!
 ' Glory to *holiness*, which sin defac'd,
 ' With sinless service now divinely grac'd!
 ' Glory to *justice*' sword, that flaming stood,
 ' Now drunk to pleasure with atoning blood!
 ' Glory to *truth*, that now in scarlet clad,
 ' Has seal'd both threats and promises with red!
 ' Glory to *mercy*, now in purple streams,
 ' So sweetly gliding through the divine flames }
 ' Of other once offended, now exalted names }
 ' Each attribute conspires with joint embrace, }
 ' To shew its sparkling rays in Jesus' face ; }
 ' And thus to deck the crown of matchless grace. }

- But to thy name in hell ne'er can accrue
- The thousandth part of this great revenue.
- O ravishing contrivance ! light that blinds
- Cherubic gazers, and seraphic minds.
- They pry into the deep, and love to learn
- What yet should vastly more be my concern.
- Lord, once my hope most reasonless could dream
- Of heav'n, without regard to thy great name :
- But here is laid my lasting hope to found,
- A highly rational, a divine ground.
- 'Tis reasonable, I expect thou'lt take
- The way that most will for thine honour make.
- Is this the plan ? Lord, let me build my claim
- To life, on this high glory of thy name.
- Nor let my faithless heart or think, or say,
- That all this glory shall be thrown away
- In my perdition ; which will never raise
- To thy great name so vast a rent of praise.
- O then a rebel into favour take :
- Lord, shield and save me for thy glory's sake.
- My endless ruin is not worth the cost,
- That so much glory be for ever lost.
- I'll of the greatest sinner bear the shame,
- To bring the greatest honour to thy name.
- Small loss, though I should perish endless days,
- But thousand pities grace should lose the praise.
- O hear, JEHOVAH, get the glory then,
- And to my supplication say, *Amen.*

S E C T. V.

*The terrible DOOM of unbelievers and rejecters of
CHRIST, or despisers of the gospel.*

THUS, sinner, into Jesus' bosom flee,
Then there is hope in Isra'el sure for thee.
Slight not the call, as running by in rhyme,
Lest thou repent for ay, if not in time.

'Tis most unlawful to contemn and shun
All wholesome counsels that in metre run;
Since the prime fountains of the sacred writ
Much heav'nly truth in holy rhimes transmit.
If this don't please, yet hence it is no crime
To verify the word, and preach in rhyme.
But in whatever mould the doctrine lies,
Some erring minds will gospel-truth despise
Without remeid, till Heav'n anoint their eyes.
These lines pretend no conqu'ring art nor skill,
But shew, in weak attempts, a strong good-will
To mortify all native legal pride,
And court the Lamb of God—a virgin bride.
If he thy conjunct match be never giv'n,
Thou'rt doom'd to hell, as sure as God's in heav'n.
If gospel-grace and goodness don't thee draw,
Thou art condemn'd already by the law.
Yea, hence damnation deep will doubly brace,
If still thy heart contemn redeeming grace.
No argument from fear or hope will move,
Or draw thy heart, if not the bond of love:
Nor flowing joys, nor flaming terrors chase
To Christ the hav'n, without the gales of grace.
O slighter then of grace's joyful sound,
Thou'rt over to the wrathful ocean bound.
Anon thou'lt sink into the gulf of woes,
Whene'er thy wasting hours are at a close:
Thy false old legal hope will then be lost,
And with thy wretched soul give up the ghost.
Then farewell God and Christ, and grace and glore;
Undone thou art, undone for evermore,
For ever sinking underneath the load
And pressure of a sin-revenging God.
The sacred awful text asserts, *To fall
Into his living hands is fearful thrall;
When no more sacrifice for sin remains* *;
But ever-living wrath, and lasting chains:

* Heb. x. 29, 31.

Heav'n still upholding life in dreadful death,
 Still throwing down hot thunder-bolts of wrath,
 As full of terror, and as manifold,
 As finite vessels of his wrath can hold.

' Then, then we may suppose the wretch to cry,
 ' Oh! if this damning God would let me die,
 ' And not torment me to eternity!
 ' Why from the silent womb of stupid earth,
 ' Did Heav'n awake, and push me into birth?
 ' Curs'd be the day that ever gave me life;
 ' Curs'd be the cruel parents, man and wife,
 ' Means of my being, instruments of wo;
 ' For now I'm damu'd, I'm damn'd, and always so!
 ' Curs'd be the day that ever made me hear
 ' The gospel-call, which brought salvation near.
 ' The endless sound of slighted mercy's bell,
 ' Has in mine ears the most tormenting knell.
 ' Of offer'd grace I vain repent the loss,
 ' The joyful sound with horror recognise.
 ' The hollow vault reverberates the sound;
 ' This killing echo strikes the deepest wound,
 ' And with too late remorse does now confound.
 ' Into the dungeon of despair I'm lock'd,
 ' Th' once open door of hope for ever block'd:
 ' Hopeless, I sink into the dark abyss,
 ' Banish'd for ever from eternal bliss.
 ' In boiling waves of vengeance must I lie?
 ' O could I curse this dreadful God, and die!
 ' Infinite years in torment shall I spend,
 ' And never, never, never, at an end!
 ' Ah! must I live in torturing despair
 ' As many years as atoms in the air?
 ' When these are spent, as many thousands more
 ' As grains of sand that crowd the ebbing shore?
 ' When these are done, as many yet behind
 ' As leaves of forest shaken with the wind?
 ' When these are gone, as many to ensue
 ' As stems of grass on hills and dales that grew?

‘ When these run out, as many on the march
‘ As starry lamps that gild the spangled arch?
‘ When these expire, as many millions more
‘ As moments in the millions past before?
‘ When all these doleful years are spent in pain,
‘ And multiply’d by *myriads* again,
‘ Till numbers drown the thought, could I suppose
‘ That then my wretched years were at a close,
‘ This would afford some ease: but, ah! I shiver
‘ To think upon the dreadful sound, *for ever!*
‘ The burning gulph, where I blaspheming ly,
‘ Is time no more, but vast *eternity*.
‘ The growing torment I endure for sin,
‘ Through ages all is always to begin.
‘ How did I but a grain of pleasure sow,
‘ To reap an harvest of immortal wo?
‘ Bound to the bottom of the burning main,
‘ Gnawing my chains, I wish for death in vain.
‘ Just doom! since I that bear the eternal load
‘ Contemn’d the death of an eternal God.
‘ Oh! if the God that curs’d me to the last,
‘ Would bless me back to nothing with a dash!
‘ But hopeless I the just avenger hate,
‘ Blaspheme the wrathful God, and curse my fate.’

To these this word of *terror* I direct,
Who now the *great salvation* dare neglect *;
To all the Christ-despising multitude,
That trample on the great Redeemer’s blood;
That see no beauty in his glorious face,
But slight his offers, and refuse his grace.
A messenger of wrath to none I am,
But those that hate to wed the worthy Lamb.
For though the smallest sins, if small can be,
Will plunge the Christless soul in misery:
Yet, lo! the greatest that to mortals cleave,
Shan’t damn the souls in Jesus that believe;

* Heb. ii. 3.

Because they on the very method fall
 That well can make amends to God for all.
 Whereas proud souls, through unbelief won't let
 The glorious God a reparation get
 Of all his honour, in his darling Son,
 For all the great dishonours they have done.
 A faithless soul the glorious God bereaves
 Of all the satisfaction that he craves;
 Hence under divine hottest fury lies,
 And with a double vengeance justly dies.
 The blackest part of Tophet is their place,
 Who slight the tenders of redeeming grace.
 That sacrilegious monster, *Unbelief*,
 So hard'ned 'gainst remorse and pious grief,
 Robs God of all the glory of his names,
 And ev'ry divine attribute defames.
 It loudly calls the truth of God a lie;
The God of truth a liar *; horrid cry!
 Doubts and denies his precious words of grace,
 Spits venom in the royal Suitor's face.
 This monster cannot cease all sin to hatch,
 Because it proudly mars the happy match.
 As each law-wedded soul is join'd to sin,
 And destitute of holiness within;
 So all that wed the law, must wed the curse,
 Which rent they scorn to pay with Christ's full purse.
 They clear may read their dreadful doom in brief,
 Whose fester'd fore is final unbelief:
 Though to the law their life exactly fram'd,
 For zealous acts and passions too were fam'd:
 Yet, lo! *He that believes not, shall be damn'd* †.

*But now 'tis proper on the other side,
 With words of comfort to address the bride.
 She in her glorious Husband does possess
 Adorning grace, acquitting righteousness:
 And hence to her pertain the golden mines
 Of comfort op'ned in the foll'wing lines.*

* John v. 10.

† John iii. 18.

GOSPEL SONNETS.

 PART II.

THE BELIEVER'S JOINTURE:

OR, THE

POEM CONTINUED

UPON ISAIAH LIV. 5. *Thy Maker is thy Husband.*

N. B. *The following lines being primarily intended for the use and edification of piously-exercised souls, and especially those of a more common and ordinary capacity; the author thought fit, through the whole of this second part of the book, to continue, as in the former editions, to repeat that part of the text, Thy Husband, in the last of every verse: because, however intended to limit him, and restrict his liberty of words in the composition, yet having ground to judge, that this appropriating appellation still resumed, has rendered these lines formerly the more savoury to some exercised Christians, to whom the name of CHRIST (particularly as their Head and Husband) is as ointment poured forth: he chose rather to subject himself to that restriction, than to withhold what may tend to the satisfaction and comfort of those to whom CHRIST is all in all; and to whom his name, as their Husband, so many various ways applied, will be no nauseous repetition.*

C H A P. I.

Containing the PRIVILEGES of the Believer
that is espoused to CHRIST by faith of divine
operation.

S E C T. I.

*The BELIEVER's perfect beauty, free acceptance, and
full security, through the imputation of CHRIST's
perfect righteousness, though imparted grace be im-
perfect.*

O Happy soul, JEHOVAH's bride,
The Lamb's beloved spouse;
Strong consolation's flowing tide,
Thy Husband thee allows.

In thee, though like thy father's race,
By nature black as hell;
Yet now so beautify'd by grace,
Thy Husband loves to dwell.

Fair as the moon thy robes appear,
While graces are in dress:
Clear as the sun *, while found to wear
Thy Husband's righteousness.

Thy moon-like graces, changing much,
Have here and there a spot;
Thy sun-like glory is not such,
Thy Husband changes not.

Thy white and ruddy vesture fair
Outvies the rosy leaf;
For 'mong ten thousand beauties rare
Thy Husband is the chief.

* Song vi. 10.

Cloth'd with the Sun, thy robes of light

The morning rays outshine ;

The lamps of heav'n are not so bright,

Thy Husband decks thee fine.

Though hellish smoke thy duties stain,

And sin deforms thee quite ;

Thy Surety's merit makes thee clean,

Thy Husband's beauty white.

Thy pray'rs and tears, nor pure, nor good,

But vile and loathsome seem ;

Yet gain, by dipping in his blood,

Thy Husband's high esteem.

No fear thou starve, though wants be great,

*In him thou art compleat : **

Thy hungry soul may hopeful wait,

Thy Husband gives thee meat.

Thy money, merit, pow'r, and pelf,

Were squander'd by thy fall ;

Yet, having nothing in thyself,

Thy Husband is thy all.

Law-precepts, threats, may both beset

To crave of thee their due ;

But justice for thy double debt

Thy Husband did pursue.

Though justice stern as much belong

As mercy to a God ;

Yet justice suffer'd here no wrong,

Thy Husband's back was broad.

He bore the load of wrath alone,

That mercy might take vent ;

Heav'n's pointed arrows all upon

Thy Husband's heart were spent.

No partial pay could justice still,

No farthing was retrench'd ;

Vengeance exacted all, until

Thy Husband all advanc'd.

* Col. ii. 10.

He paid, in liquid golden red,
 Each mite the law requir'd,
 Till with a loud '*Tis finished* *,
 Thy Husband's breath expir'd.
 No process more the law can tent;
 Thou stand'st within its verge,
 And may'st with pleasure now present
 Thy Husband's full discharge.
 Though new contracted guilt beget
 New fears of divine ire;
 Yet fear thou not, though drown'd in debt,
 Thy Husband is the payer.
 God might in rigour thee indite
 Of highest crimes and flaws;
 But on thy head no curse can light,
 Thy Husband is the cause.

S E C T. II.

CHRIST *the believer's friend, prophet, priest, king,
 defence, guide, guard, help, and healer.*

D E A R soul, when all the human race
 Lay welt'ring in their gore
 Vast numbers, in that dismal case,
 Thy Husband pass'd o'er.

But pray, why did he thousands pass,
 And set his heart on thee?

The deep, the searchless reason was,
 Thy Husband's love is free.

The forms of favour, names of grace,
 And offices of love,

He bears for thee, with open face
 Thy Husband's kindness prove.

'Gainst darkness black, and error blind,
 Thou hast a *sun* and *shield* †:

And, to reveal the Father's mind,
 Thy Husband's *Prophet* seal'd.

* John xix. 30.

† Psalm lxxxiv. 11.

He likewise to procure thy peace,
And save from sin's arrest,
Resign'd himself a sacrifice;
Thy Husband is thy *Priest*.

And that he might thy will subject,
And sweetly captive bring,
Thy sins subdued, his throne erect,
Thy Husband is thy *King*.

Though num'rous and assailing foes
Thy joyful peace may mar;
And thou a thousand battles lose,
Thy Husband wins the war.

Hell's forces, which thy mind appal,
His arm can soon dispatch;
How strong foe'er, yet for them all
Thy Husband's more than match.

Though secret lusts with hid contest,
By heavy groans reveal'd,
And devils rage; yet do their best,
Thy Husband keeps the field.

When, in desertion's evening dark,
Thy steps are apt to slide,
His conduct seek, his counsel mark,
Thy Husband is thy guide.

In doubts, renouncing self-conceit,
His word and Spirit prize:
He never counsell'd wrong as yet,
Thy Husband is so wise.

When weak, thy refuge see'st at hand,
Yet cannot run the length:
'Tis present pow'r to understand
Thy Husband is thy strength.

When shaking storms annoy thy heart,
His word commands a calm:
When bleeding wounds, to ease thy smart,
Thy Husband's blood is balm.

Trust creatures, nor to help thy thrall,
 Nor to assuage thy grief:
 Use means, but look beyond them all,
 Thy Husband's thy relief.

If Heav'n prescribes a bitter drug,
 Fret not with froward will:
 This carriage may thy cure prorogue;
 Thy Husband wants not skill.

He sees the sore, he knows the cure
 Will most adapted be;
 'Tis then most reasonable, sure,
 Thy Husband choose for thee.

Friendship is in his chastisements,
 And favour in his frowns;
 Thence judge not then in heavy complaints,
 Thy Husband thee disowns.

The deeper his sharp lancet go
 In ripping up thy wound,
 The more thy healing shall unto
 Thy Husband's praise redound.

S E C T. III.

*CHRIST the believer's wonderful physician, and
 wealthy friend.*

KIND Jesus empties whom he'll fill,
 Casts down whom he will raise;
 He quickens whom he seems to kill;
 Thy Husband thus gets praise.

When awful rods are in his hand,
 There's mercy in his mind;
 When clouds upon his brow do stand,
 Thy Husband's heart is kind.

In various changes to and fro,
 He'll ever constant prove;
 Nor can his kindness come and go,
 Thy Husband's name is *Love*.

His friends in most afflicted lot
His favour most have felt;
For when they're try'd in furnace hot,
Thy Husband's bowels melt.

When he his bride or wounds or heals,
Heart-kindness does him move;
And wraps in frowns as well as smiles,
Thy Husband's lasting love.

In's hand no cure could ever fail
Though of a hopeless state
He can in desp'rate cases heal,
Thy Husband's art's so great.

The medicine he did prepare,
Can't fail to work for good:
O balm pow'rful, precious, rare,
Thy Husband's sacred blood:

Which freely from his broached breast
Gush'd out like pent up fire.
His cures are best, his wages least,
Thy Husband takes no hire.

Thou hast no worth, no might, no good,
His favour to procure:
But see his store, his pow'r, his blood!
Thy Husband's never poor.

Himself he humbled wond'rously
Once to the lowest pitch,
That bankrupts through his poverty
Thy Husband might enrich.

His treasure is more excellent
Than hills of Ophir gold:
In telling stores were ages spent,
Thy Husband's can't be told.

All things that fly on wings of fame,
Compar'd with this are dross;
Thy searchless riches in his name
Thy Husband doth engross.

The great IMMANUEL, God-man,
Includes such store divine;
Angels and saints will never scan
Thy Husband's golden mine.

He's *full of grace and truth* * indeed,
Of *Spirit* †, merit, might;
Of all the wealth that bankrupts need,
Thy Husband's heir by right.

Tho' *heav'n's his throne* ‡, he came from thence,
To *seek and save the lost* §;
Whatever be the vast expence,
Thy Husband's at the cost.

Pleas'd to expend each drop of blood
That fill'd his royal veins,
He frank the sacred victim stood;
Thy Husband spar'd no pains.

His cost immense was in thy place;
Thy freedom cost his thrall;
Thy glory cost him deep disgrace,
Thy Husband paid for all.

S E C T. IV.

*The believer's safety under the covert of CHRIST'S
atoning blood, and powerful intercession.*

W^Hen Heav'n proclaim'd hot war and wrath,
And sin increas'd the strife;
By rich obedience unto death,
Thy Husband bought thy life.

The charges could not be abridg'd,
But on these noble terms;
Which all that prize, are hugg'd amidst
Thy Husband's folded arms.

* John i. 14. † John iii. 34. ‡ Isa. lxvi. 1. § Luke xix. 10.

When law condemns, and justice too
To prison would thee hale;
As sureties kind for bankrupts do,
Thy Husband offers bail.

God on these terms is reconcil'd,
And thou his heart hast won:
In Christ thou art his favour'd child,
Thy Husband is his Son.

Vindictive wrath is whole appeas'd,
Thou need'st not then be mov'd;
In JESUS always he's well pleas'd,
Thy Husband's his *Below'd* *.

What can be laid unto thy charge,
When God does not condemn?
Bills of complaint, though foes enlarge,
Thy Husband answers them.

When fear thy guilty mind confounds,
Full comfort this may yield;
Thy ransom-bill with blood and wounds
Thy Husband kind has seal'd.

His promise is the fair extract
Thou hast at hand to shew;
Stern justice can no more exact,
Thy Husband paid its due.

No terms he left thee to fulfil,
No clog to mar thy faith;
His bond is sign'd, his latter-will
Thy Husband seal'd by death.

The great condition of the band
Of promise and of bliss,
Is wrought by him, and brought to hand,
Thy Husband's righteousness.

When therefore press'd in time of need,
To sue the promise good,
Thou hast no more to do but plead
Thy Husband's sealing blood.

This can thee more to God commend,
And cloudy wrath dispel,
Than e'er thy sinning could offend;
Thy Husband vanquish'd hell.

When vengeance seems, for broken laws
To light on thee with dread;
Let Christ be umpire of thy cause,
Thy Husband well can plead.

He pleads his righteousness that brought,
All rents the law could crave;
Whate'er its precepts, threat'nings, fought,
Thy Husband fully gave.

Did holiness in precepts stand,
And for perfection call,
Justice in threat'nings death demand?
Thy Husband gave it all.

His blood the fiery law did quench,
Its summons need not fear:
Tho't cite thee to Heav'n's awful bench,
Thy Husband's at the bar.

This Advocate has much to say,
His clients need not fear;
For God the Father hears him ay,
Thy Husband hath his ear.

A cause fail'd never in his hand,
So strong his pleading is;
His Father grants his whole demand,
Thy Husband's will is his.

Hell-forces all may rendezvous,
Accusers may combine;
Yet fear thou not who art his spouse,
Thy Husband's cause is thine.

By solemn oath JEHOVAH did
His priesthood ratify;
Let earth and hell then counterplead,
Thy Husband gains the plea.

S E C T. V.

The Believer's FAITH and HOPE encouraged, even in the darkest nights of desertion and distress.

THE cunning serpent may accuse,
But never shall succeed;

The God of peace will Satan bruise,

Thy Husband broke his head *.

Hell furies threaten to devour,

Like lions robb'd of whelps:

But, lo! in ev'ry per'lous hour,

Thy Husband always helps.

That feeble faith may never fail,

Thine Advocate has pray'd;

Though winnowing tempest may assail,

Thy Husband's near to aid.

Though grievous trials grow a-pace,

And put thee to a stand;

Thou may'st rejoice in ev'ry case,

Thy Husband's help at hand.

Trust, though, when in desertion dark,

No twinkling star by night,

No ray appear, no glim'ring spark;

Thy Husband is thy light.

His beams anon the clouds can rent,

And through the vapours run;

For of the brightest firmament,

Thy Husband is the Sun.

Without the Sun who mourning go,

And scarce the way can find,

He brings through paths they do not know †;

Thy Husband leads the blind.

Through fire and water he with skill

Brings to a wealthy land;

Rude flames and roaring floods, **BE STILL,**

Thy Husband can command.

* Rom. xvi. 20.

† Isa. xliii. 16.

When sin disorders heavy brings,
That press thy soul with weight;
Then mind how many *crooked things*
Thy Husband has *made straight*.
Still look to him with longing eyes,
Though both thine eyes should fail;
Cry, and at length, though not thy cries,
Thy Husband shall prevail.

Still hope for favour at his hand,
Though favour don't appear;
When help seems most aloof to stand,
Thy Husband's then most near.

In cases hopeless-like, faint hopes
May fail, and fears annoy;
But most when stript of earthly props,
Thy Husband thou'lt enjoy.

If providence the promise thwart,
And yet thy humbled mind
'Gainst *hope believes in hope* *, thou art
Thy Husband's dearest friend.

Art thou a weakling, poor and faint,
In jeopardy each hour?

Let not thy weakness move thy plaint,
Thy Husband has the pow'r.

Dread not the foes that foil'd thee long,
Will ruin thee at length:

When thou art weak, then art thou strong;
Thy Husband is thy strength.

When foes are mighty, many too,
Don't fear, nor quit the field;

'Tis not with thee they have to do,
Thy Husband is thy shield.

'Tis hard to fight against an host,
Or strive against the stream;

But lo! when all seems to be lost,
Thy Husband will redeem.

* Rom. vi. 18.

S E C T. VI.

BENEFITS *accruing to Believers, from the offices, names, natures, and sufferings of CHRIST.*

ART thou by lusts a captive led,
Which breeds thy deepest grief?
To ransom captives is his trade,
Thy Husband's thy relief.

His precious name is JESUS, why?

Because he *saves from sin* *?

Redemption-right he won't deny,
Thy Husband's near of kin.

His wounds have sav'd thee once from woes,
His blood from vengeance screen'd;
When heav'n, and earth, and hell were foes,
Thy Husband was a friend:

And will thy Captain now look on,
And see thee trampled down?
When, lo! thy Champion has the throne,
Thy Husband wears the crown.

Yield not, though cunning Satan bribe,
Or like a lion roar?

The Lion strong of Judah's tribe,
Thy Husband's to the fore.

And *that he never will forsake* †,
His credit fair he pawn'd;
In hottest broils, then, courage take,
Thy Husband's at thy hand.

No storm needs drive thee to a strait,
Who dost his aid invoke:
Fierce winds may blow, proud waves may beat;
Thy Husband is the rock.

Renounce thine own ability,
Lean to his promis'd might;
The Strength of Isra'l cannot lie,
Thy Husband's pow'r is plight.

* Matth. i. 21.

† Heb. xiii. 5.

An awful truth does here present,
Whoever think it odd;
In him thou art omnipotent,
Thy Husband is a God.

JEHOVAH's strength is in thy Head,
Which faith may boldly scan;
God in thy nature does reside,
Thy Husband is a man.

Thy flesh is his, his Spirit thine;
And that you both are one,
One body, spirit, temple, vine,
Thy Husband deigns to own.

Kind he assum'd thy flesh and blood
This union to pursue;
And without shame his brotherhood
Thy Husband does avow.

He bore the cross thy crown to win,
His blood he freely spilt;
The holy One assuming sin,
Thy Husband bore the guilt.

Lo! what a bless'd exchange is this!
What wisdom shines therein!

That thou *might'st be made righteousness*
Thy Husband *was made sin* *.

The God of joy a man of grief,
Thy sorrows to discuss;

Pure innocence hang'd as a thief:
Thy Husband lov'd thee thus.

Bright beauty had his visage marr'd
His comely form abus'd.

True rest was from all rest debarr'd,
Thy Husband's heel was bruise'd.

The God of blessings was a curse,
The Lord of lords a drudge,

The heir of all things poor in purse:
Thy Husband did not grudge.

* 2 Cor. v. 21.

The Judge of all condemned was,
 The God immortal slain:
 No favour, in thy woful cause,
 Thy Husband did obtain.

S E C T. VII.

CHRIST'S Sufferings further improved; and Believers called to live by faith, both when they have and want sensible influences.

L OUD praises sing, without surcease,
 To him that frankly came,
 And gave his soul a sacrifice;
 Thy Husband was the Lamb.

What waken'd vengeance could denounce,
 All round him did beset;
 And never left his soul, till once
 Thy Husband paid the debt.

And though new debt thou still contract,
 And run in deep arrears;
 Yet all thy burdens on his back
 Thy Husband always bears.

Thy Judge will ne'er demand of thee
 Two payments for one debt;
 Thee with one victim wholly free
 Thy Husband kindly set.

That no grim vengeance might thee meet,
 Thy Husband met with all;
 And, that thy soul might drink the sweet,
 Thy Husband drank the gall.

Full breasts of joy he loves t' extend
 Like to a kindly nurse;
 And, that thy blis might full be gain'd,
 Thy Husband was a curse.

Thy sins he glu'd unto the tree,
 His blood this virtue hath;
 For, that thy heart to sin might die,
 Thy Husband suffer'd death.

To purchase fully all thy good,
All evil him beset;
To win thy heav'n, with streams of blood,
Thy Husband quenched hell.

That this kind DAYS-MAN in one band
Might God and man betroth,
He on both parties lays his hand,
Thy Husband pleases both.

The blood that could stern justice please,
And law-demands fulfil,
Can also guilty conscience ease;
Thy Husband clears the bill.

Thy highest glory is obtain'd
By his abasement deep;
And that thy tears might all be drain'd,
Thy Husband chose to weep.

His bondage all thy freedom bought,
He stoop'd so lowly down;
His grappling all thy grandeur brought,
Thy Husband's cross thy crown.

'Tis by his shock thy sceptre sways,
His warfare ends thy strife;
His poverty thy wealth conveys,
Thy Husband's death thy life.

Do mortal damps invade thy heart,
And deadness seize thee sore?
Rejoice in this, that life t'impart
Thy Husband has in store.

And when new life imparted seems
Establish'd as a rock,
Boast in the fountain, not the streams;
Thy Husband is thy stock.

The streams may take a various turn,
The fountain never moves:
Cease then, o'er failing streams to mourn,
Thy Husband thus thee proves.

That glad thou may'st, when drops are gone,
Joy in the spacious sea:

When incomes fail, then still upon
Thy Husband keep thine eye.

But can't thou look, nor moan thy strait,
So dark's the dismal hour?

Yet, as thou'rt able, cry and wait
Thy Husband's day of pow'r.

Tell him, though sin prolong the term,
Yet love can scarce delay:

Thy want, his promise, all affirm,
Thy Husband must not stay.

S E C T. VIII.

CHRIST the Believer's enriching Treasure.

KIND Jesus lives, thy life to be
Who mak'st him thy refuge;
And, when he comes, thou'lt joy to see
Thy Husband shall be judge.

Should passing troubles thee annoy,
Without, within, or both?
Since endless life thou'lt then enjoy,
Thy Husband pledg'd his troth.

What won't he, even in time, impart
That's for thy real good?
He gave his love, he gave his heart,
Thy Husband gave his blood.

He gives himself, and what should more?
What can he then refuse?
If this won't please thee, ah! how fore
Thy Husband dost abuse!

Earth's fruit, heav'n's dew he won't deny,
Whose eyes thy need behold:
Nought under or above the sky
Thy Husband will withhold.

Doth losses grieve? Since all is thine,
What loss can thee befall?

All things for good to thee combine *,
Thy Husband orders all.

Thou'rt not put off with barren leaves,
Or dung of earthly pelf;
More wealth than heav'n and earth he gives,
Thy Husband's thine himself.

Thou hast enough to stay thy plaint,
Else thou complain'st of ease;
For, having all, don't speak of want,
Thy Husband may suffice.

From this thy store, believing, take
Wealth to the utmost pitch:
The gold of Ophir cannot make,
Thy Husband makes thee rich.

Some flying gains acquire by pains,
And some by plund'ring toil;
Such treasure fades, but thine remains,
Thy Husband's cannot spoil.

S E C T. IX.

CHRIST the Believer's adorning Garment.

YEA, thou excell'st in rich attire
The lamp that lights the globe;
Thy sparkling garment heav'ns admire,
Thy Husband is thy robe.

This raiment never waxeth old,
'Tis always new and clean;
From summer-heat, and winter-cold,
Thy Husband can thee screen.

All who the name of worthies bore,
Since Adam was undrest,
No worth acquir'd, but as they wore
thy Husband's purple vest.

* Rom. viii. 28.

This linen fine can beautify
 The soul with sin begirt :
 O bless his name that e'er on thee
 Thy Husband spread his skirt.

Are dunghills deck'd with flow'ry glore,
 Which Solomon's outvie ?
 Sure thine is infinitely more,
 Thy Husband decks the sky.

Thy hands could never work the drefs,
 By grace alone thou'rt gay ;
 Grace vents and reigns thro' righteousness,
 Thy Husband's bright array.

To spin thy robe no more dost need
 Than lilies toil for theirs ;
 Out of his bowels ev'ry thread
 Thy Husband thine prepares.

S E C T. X.

CHRIST the Believer's sweet Nourishment.

THY food, conform to thine array,
 Is heav'nly and divine ;
 On pastures green, where angels play,
 Thy Husband feeds thee fine.

Angelic food may make thee fair,
 And look with chearful face ;
 The bread of life, the double share,
 Thy Husband's love and grace.

What can he give or thou desire,
 More than his flesh and blood ?
 Let angels wonder, saints admire,
 Thy Husband is thy food.

His flesh the *incarnation* bears
 From whence thy feeding flows ;
 His blood the *satisfaction* clears
 Thy Husband both bestows.

Th' incarnate God a sacrifice
 To turn the wrathful tide,
 Is food for faith; that may suffice
 Thy Husband's guilty bride.
 This strength'ning food may fit and fence
 For work and war to come;
 Till thro' the cloud, some moments hence,
 Thy Husband bring thee home.
 Where plenteous feasting will succeed
 To scanty feeding here:
 And joyful at the table-head
 Thy Husband fair appear.
 The crumbs to banquets will give place
 And drops to rivers new:
 While heart and eye will face to face
 Thy Husband ever view.

C H A P. II.

Containing the MARKS and CHARACTERS
 of the Believer in CHRIST; together with
 some farther privileges and grounds of com-
 fort to the Saints.

S E C T. I.

*Doubting Believers called to examine, by marks drawn
 from their love to him and his presence, their view
 of his glory, and their being emptied of self-righte-
 ousness, &c.*

GOOD news! but, says the drooping bride,
 Ah! what's all this to me?
 Thou doubt'st thy right when shadows hide
 Thy Husband's face from thee.
 Through sin and guilt thy spirit faints,
 And trembling fears thy fate;
 But harbour not thy groundless plaints,
 Thy Husband's advent wait.

Thou sob'st, "O were I sure he's mine,
 This would give gladning ease;"
 And say'st, Tho' wants and woes combine,
 Thy Husband would thee please.
 But up and down, and seldom clear,
 Inclos'd with hellish routs;
 Yet yield thou not, nor foster fear:
 Thy Husband hates thy doubts.
 Thy cries and tears may slighted seem,
 And barr'd from present ease;
 Yet blame thyself, but never dream
 Thy Husband's ill to please.
 Thy jealous unbelieving heart
 Still droops, and knows not why;
 Then prove thyself to ease thy smart,
 Thy Husband bids thee try.
 The foll'wing questions put to thee,
 As scripture-marks, may tell
 And shew whate'er thy failings be,
 Thy Husband loves thee well.

M A R K S.

ART thou content when he's *away*?
 Can earth allay thy pants?
 If conscience witness, won't it say,
 Thy Husband's all thou wants?
 When he is *near*, (though in a cross),
 And thee with comfort feeds;
 Dost thou not count the earth as dross,
 Thy Husband all thou needs?
 In *duties* art thou pleas'd or pain'd,
 When far he's out of view?
 And finding him, think'st all regain'd,
 Thy Husband always new.
 Tho' once thou thought'st, while Sinai mist
 And darkness compass'd thee,
 Thou wast undone; and glorious Christ
 Thy Husband ne'er would be.

Yet know'st thou not a fairer place,
 Of which it may be told,
 That there the glory of his grace,
 Thy Husband did unfold?
 Where heav'nly beams inflam'd thy soul,
 And love's seraphic art,
 With hallelujahs, did extol
 Thy Husband in thy heart.
 Couldst then have wish'd all Adam's race
 Had join'd with thee to gaze;
 That viewing fond his comely face,
 Thy Husband might get praise?
 Art thou disjoin'd from other *lords*?
 Divorc'd from fed'ral *laws*?
 While with most loving gospel cords
 Thy Husband kindly draws?
 A'n't thou enlighten'd now to see
 Thy righteousness is naught
 But *rags* *, that cannot cover thee?
 Thy Husband so has taught.
 Dost see thy best performances
 Deserve but hell indeed?
 And hence art led, renouncing these,
 Thy Husband's blood to plead?
 When strengthen'd boldly to address
 That gracious throne of his,
 Dost find thy strength and righteousness,
 Thy Husband only is?
 Canst thou thy most exalted frame
 Renounce, as with'ring grass,
 And firmly hold thine only claim,
 Thy Husband's worthiness,
 Canst pray with utmost holy † pith,
 And yet renounce thy good?
 And wash, not with thy tears, but with
 Thy Husband's precious blood?

* Isa. lxiy. 6.

† Vigour or strength.

S E C T. II.

Believers described from their Faith acting by divine aid, and fleeing quite out of themselves to CHRIST.

CAN nothing less thy conscience ease,
And please thy heart; no less
Than that which justice satisfies,
Thy Husband's righteousness?
Dost see thy works so stain'd with sin,
That thou through grace art mov'd
To seek acceptance only in
Thy Husband, the Belov'd?
Dost thou remind, that once a day
Free grace did strengthen thee,
To gift thy guilty soul away,
Thy Husband's bride to be?
Or dost thou mind the day of pow'r,
Wherein he broke thy pride,
And gain'd thy heart? O happy hour!
Thy Husband caught the bride!
He did thy enmity subdue,
Thy bondage sad recal,
Made thee to choose, and close pursue
Thy Husband as thy all.
What rest, and peace, and joy ensu'd
Upon this noble choice?
Thy heart, with flow'rs of pleasure strew'd,
Thy Husband made rejoice.
Dost know thou ne'er couldst him embrace,
Till he embraced thee?
Nor ever see him, till his face
Thy Husband open'd free?
And findest to this very hour,
That this is still the charm;
Thou canst do nothing, till with pow'r
Thy Husband shew his arm?

Canst thou do nought by nature, art,
Or any strength of thine,
Until thy wicked froward heart
Thy Husband shall incline.

But art thou, though without a wing
Of pow'r aloft to flee,
Yet able to do ev'ry thing,
Thy Husband strength'ning thee?

Dost not alone at duties fork *,
But foreign aid enjoy?
And still in ev'ry piece of work
Thy Husband's strength employ?

Thy motion heav'nly is indeed,
While thou by faith dost move
And still in ev'ry time of need
Thy Husband's grace improve.

No common nat'ral faith can shew
Its divine brood like this;
Whose object, author, feeder too,
Thy Husband only is.

Dost thou by faith on him rely?
On him, not on thy faith?
If faith shall with its object vie,
Thy Husband's set beneath.

Their hands receiving faculty
Poor beggars never view;
But hold the royal gift in eye:
Thy Husband so wilt thou.

Faith, like a gazing eye ne'er waits
To boast in seeing pow'rs;
Its object views, itself forgets;
Thy Husband it adores.

It humbly still itself denies,
Nor brags its acts at all;
Deep plung'd into its object lies,
Thy Husband is its all.

* Labour, wrestle, or toil.

No strength but his it has, and vaunts,
No store but his can show:

Hence nothing has, yet nothing wants,
Thy Husband trains it so.

Faith, of its own, no might can shew,
Else would itself destroy;
But will for all it has to do,
Thy Husband still employ.

Self-saviours none could ever be
By faith or grace of theirs;
Their fruitless toil, so high that see,
Thy Husband's praise impairs.

The seemingly devoutest deed,
That would with shameless brow
His saving trade take o'er his head,
Thy Husband won't allow.

Dost therefore thou to him alone
Commit thy sinful soul?
Knowing of thy salvation
Thy Husband is the whole?

S E C T. III.

*Believers characterised by the objects and purity of
their desire, delight, joy, hatred, and love, discover-
ing they have the Spirit of CHRIST.*

DOST thou his Spirit's conduct wait?
And, when compar'd to this,
All worldly wisdom under-rate?
Thy Husband waits to bless.

Tak'st thou his Spirit for thy guide
Through Baca's valley dry,
Whose streams of influences glide
Thy Husband's garden by?

In digging wells here by his pow'r,
Dost find it not in vain,
While here a drop, and there a show'r
Thy Husband makes to rain?

Hence dost thou through each weary case
From strength to strength go on,
From faith to faith, while grace for grace
Thy Husband gives anon?

The good, the gracious work begun,
And further'd by his strength,
Shall prosp'rous, though with wrestling, win
Thy Husband's crown at length.

Sin's pow'r and presence canst thou own
Is thy most grievous smart,
That makes thee sob, and weep alone?
Thy Husband knows thy heart.

Does love to him make thee distaste
Thy lust with all their charms?
And most them loath'st, when most thou hast
Thy Husband in thine arms?

Are cords of love the sweetest ties
To bind thee duty-ways?
And best thou serv'st when most thou spies
Thy Husband's beauteous rays?

Didst ever thou thy pardon read
In tears of untold joy?
When mercy made thy heart to bleed,
Thy Husband was not coy.

Do pardons sweetly melt thy heart?
And most imbitter sin?
And make thee long with dross to part,
Thy Husband's throne to win?

When he arises lust to kill,
Corruptions to destroy,
Does gladness then thy spirit fill?
Thy Husband is thy joy.

Dost thou his person fair embrace
Beyond his blessings all?
Sure, then, thou boldly mayst through grace
Thy Husband Jesus call.

What company dost thou prefer?

What friends above the rest?

Of all relations every where,

Thy Husband is the best.

Whom in the earth or heav'n dost thou

Most ardently desire?

Is love's ascending spark unto

Thy Husband set on fire?

Hast thou a hatred to his foes,

And dost their course decline?

Lov'st thou his saints, and dar'st suppose

Thy Husband's friends are thine?

Dost thou their talk and walk esteem,

When most divinely grave?

And favour'st best when most they seem

Thy Husband's Sp'rit to have?

S E C T. IV.

Believer's in CHRIST affect his counsel, word, ordinances, appearance, full enjoyment in heaven, and sweet presence here.

WHERE go'st thou first when in a strait,
Or when with grief oppress?

Fle'st thou to him? O happy gate!

Thy Husband is thy rest.

His counsel seek'st thou still prepar'd,

Nor canst without him live?

Wisdom to guide, and strength to guard,

Thy Husband hath to give.

Canst thou produce no pleasant pawn,

Or token of his love?

Won't signets, bracelets, from his hand,

Thy Husband's kindness prove?

Mind'st when he sent his healing word,

Which darting from on high,

Did light, and life, and joy afford?

Thy Husband then was nigh.

Canst thou the promise sweet forget,
He dropt into thy heart ?

Such glad'ning pow'r and love with it,
Thy Husband did impart.

Dost thou affect his dwelling-place,
And mak'st it thy repair;

Because thine eyes have seen, through grace,
Thy Husband's glory there ?

Dost love his great appearing day,
And thereon muse with joy ;

When dusky shades will fly away,
Thy Husband death destroy ?

Dost long to see his glorious face
Within the higher orb,

Where humid sorrows losing place,
Thy Husband's rays absorb ?

Long'st to be free of ev'ry fault,
To bid all sin adieu ?

And mount the hill, where glad thou shalt
Thy Husband's glory view ?

Life where it lives, love where it loves,
Will most desire to be :

Such love-sick longing plainly proves
Thy Husband's love to thee.

What is it best can ease thy plaint,
Spread morning o'er thine ev'n ?

Is his approach thy heart's content,
Thy Husband's presence heav'n ?

And when deny'd this sweet relief,
Canst thou assert full well,

His hiding is thy greatest grief,
Thy Husband's absence hell ?

Let thy experience be disclos'd ;
If conscience answer Yea

To all the queries here propos'd,
Thy Husband's thine for ay.

Pertain these characters to thee?

Then, soul, begin and praise
His glorious worthy name, for he
Thy Husband is always.

S E C T. V.

The True Believer's humility, dependence, zeal, growth, admiration of free grace, and knowledge of CHRIST's voice.

PERHAPS a saint may sigh and say,
“ I fear I'm yet to learn
“ These marks of marriage love.” Yet stay,
Thy Husband's bowels yearn.

Though darkness may the light obscure,
And storms surmount thy calms,
Day yield to night, and thou be poor,
Thy Husband yet has alms.

Dost see thyself an empty brat,
A poor unworthy thing,
With heart upon the dust laid flat!
Thy Husband there does reign.

Art in thine own esteem a beast,
And dost thyself abhor?
The more thou hast of self-distaste,
Thy Husband loves thee more.

Can hell breed no such wicked elf,
As thou in thine own sight?
Thou'lt got, to see thy filthy self,
Thy Husband's purest light.

Canst find no names so black, so vile,
With which thou would'st compare,
But call'st thyself a lump of hell?
Thy Husband calls thee fair.

When his kind visits make thee see
He's precious, thou art vile,
Then mark the hand of God with thee,
Thy Husband gives a smile.

He knows what visits suit thy state,
And though most rare they be,
It sets thee well on him to wait,
Thy Husband waits on thee.

Dost see thou art both poor and weak,
And he both full and strong?
O do not his delays mistake,
Thy Husband comes ere long.

Though during Sinai's stormy day,
Thou dread'st the dismal blast,
And fearst thou art a cast-away,
Thy Husband comes at last.

The glorious Sun will rise apace,
And spread his healing wings,
In sparkling pomp of sov'reign grace,
Thy Husband gladness brings.

Canst thou, whate'er should come of thee,
Yet wish his Zion well,
And joy in her prosperity?
Thy Husband loves thy zeal.

Dost thou admire his love to some,
Though thou shouldst never share?
Mercy to thee will also come,
Thy Husband hath to spare.

Poor soul! dost grieve for want of grace,
And weep for want of love,
And Jesus seek'st! O hopeful case!
Thy Husband lives above.

Regretting much thy falling short,
Dost after more aspire?
There's hope in Israel for thy sort,
Thy Husband's thy desire.

Art thou well pleas'd that sov'reign grace,
Through Christ, exalted be?
This frame denotes no hopeless case.
Thy Husband's pleas'd with thee.

Couldst love to be the footstool low,
On which his throne might rise,
Its pompous grace around to show?

Thy Husband does thee prize.

If but a glance of his fair face

Can cheer thee more than wine;

Thou in his loving heart hast place,

Thy Husband place in thine.

Dost make his blood thy daily bath?

His word and oath thy stay?

His law of love thy lightsome path?

Thy Husband is thy way.

All things within earth's spacious womb

Dost but count loss and dung,

For one sweet word in season from

Thy Husband's learned tongue?

Skill to discern and know his voice,

From words of wit and art

Will clearly prove thou art his choice,

Thy Husband thine in heart.

The pompous words that fops admire,

May vagrant fancy feast;

But with seraphic harmless fire

Thy Husband's burn the breast.

S E C T. VI.

True Believers are willing to be tried and examined.

*Comforts arising to them from CHRIST's ready supply,
real sympathy, and relieving names, suiting their needs.*

DOST thou upon thy trait'rous heart
Still keep a jealous eye?

Most willing that thine inward part

Thy Husband strictly try?

The thieving croud will hate the light,

Lest sto'p'n effects be shown;

But truth desires what's wrong or right

Thy Husband would make known.

Dost then his trying word await,
His searching doctrine love?
Fond, lest thou err through self deceit,
Thy Husband would thee prove?
Does oft thy mind with inward smart
Bewail thy unbelief?
And conscious sue from plagues of heart
Thy Husband for relief?
Why doubt'st his love? and yet, behold,
With him thou would'st not part
For thousand thousand earths of gold;
Thy Husband has thy heart.
Though darkness, deadness, unbelief,
May all thy soul attend;
Light, life, and faith's mature relief,
Thy Husband has to send.
Of wants annoying, why complain?
Supply arises hence;
*What gifts he has receiv'd for men **,
Thy Husband will dispense.
He got them in's exalted state
For rebels such as thou;
All then that's needful good, or great,
Thy Husband will allow.
Thy wants he sees, thy cries he hears;
And, marking all thy moans,
He in his bottle keeps thy tears,
Thy Husband notes thy groans.
All thine infirmities him touch,
They strike his feeling heart;
His kindly sympathy is such,
Thy Husband finds the smart.
Whatever touches thee affects
The apple of his eye;
Whatever harms he therefore checks,
Thy Husband's aid is nigh.

* Psalm lxxviii. 18.

If foes are spar'd, thy need is such,

He slays them but in part :

He can do all, and will do much,

Thy Husband acts by art.

He often for the saddest hour

Reserves the sweetest aid :

See how such banners heretofore

Thy Husband has display'd.

Mind where he vouch'd his good-will,

Sometimes at Hermon * mount,

In Jordan land, at Mizar hill ;

Thy Husband keeps the count.

At sundry times and divers ways,

To suit thy various frames,

Hast seen like rising golden rays,

Thy Husband's various names.

When guilty conscience ghastly star'd,

JEHOVAH-TSIDKENU †,

The Lord thy righteousness appear'd,

Thy Husband in thy view.

When in thy straits or wants extreme,

Help fail'd on ev'ry side,

JEHOVAH-JIRAH ‡ was his name,

Thy Husband did provide.

When thy long absent Lord didst moan,

And to his courts repair ;

Then was JEHOVAH-SHAMMAH § known,

Thy Husband present there.

When thy assaulting foes appear'd

in robes of terror clad,

JEHOVAH-NISSI ¶ then was rear'd,

Thy Husband's banner spread.

When furies arm'd with fright'ning guilt,

Dunn'd war without surcease ;

* Psalm xlii. 6. † Jer. xxiii. 6. ‡ Gen. xxii. 14.

§ Ezek. xlviii. 35. ¶ Exod. xvii. 15.

JEHOVAH-SHALOM * then was built,
 Thy Husband sent thee peace.
 When thy diseases death proclaim'd,
 And creature-balfams fail'd,
 JEHOVAH-ROPHI † then was built;
 Thy Husband kindly heal'd.
 Thus, as thy various needs require,
 In various modes like these,
 The help that suits thy heart's desire,
 Thy Husband's name conveys.
 To th' little flock, as cases vary,
 The great JEHOVAH shews
 Himself a little sanctuary ‡,
 Thy Husband gives the views.

S E C T. VII.

The Believer's experience of CHRIST's comfortable presence, or of former comforts to be improved for his encouragement and support under darkness and hidings.

DOST mind the place, the spot of land,
 Where Jesus did thee meet?
 And how he got thy heart and hand?
 Thy Husband then was sweet.
 Dost mind the garden, chamber, bank,
 A vale of vision seem'd?
 Thy joy was full, thy heart was frank,
 Thy Husband much esteem'd.
 Let thy experience sweet declare,
 If able to remind;
 A Bochim here, a Bethel there,
 Thy Husband made thee find.
 Was such a corner, such a place,
 A paradise to thee,
 A Peniel, where face to face
 Thy Husband fair didst see?

* Judg. vi. 24.

† Exodus xv. 26.

‡ Ezekial xi. 16.

There did he clear thy cloudy cause,
Thy doubts and fears destroy;
And on thy spirit seal'd he was
Thy Husband with great joy?
Couldst thou have said it boldly then,
And seal'd it with thy blood?
Yea, welcome death with pleasure, when
Thy Husband by thee stood?
That earth again should thee insnare,
O how thy heart was pain'd!
For all its fading glory there
Thy Husband's beauty stain'd.
The thoughts of living more in sin
Were then like hell to thee;
The life of heav'n did thus begin,
Thy Husband set thee free.
Whate'er thou foundst him at thy best,
He's at thy worst the same;
And *in his love will ever rest,*
Thy Husband holds his claim.
Let faith these visits keep in store,
Though sense the pleasure miss;
The God of Bethel, as before,
Thy Husband always is.
In meas'ring his approaches kind,
And timing his descents;
In free and sov'reign ways thou'lt find
Thy Husband thee prevents.
Prescribe not to him in thy heart,
He's infinitely wise.
How oft he throws his loving dart,
Thy Husband does surprise.
Perhaps a sudden gale thee blest,
While walking in thy road,
Or on a journey, e'er thou wist,
Thy Husband look'd thee broad.

Thus was the eunuch fam'd (his stage
A riding on the way
As he revolv'd the sacred page *)
Thy Husband's happy prey.
In hearing, reading, singing, pray'r,
When darkness compass'd thee,
Thou foundst, or e'er thou wast aware,
Thy Husband's light'ning free.
Of heav'nly gales don't meanly think:
For, though thy soul complains,
They're but a short and passing blink;
Thy Husband's love remains.
Think not, though breezes haste away,
Thou dost his favour lose;
But learn to know his sov'reign way
Thy Husband comes and goes.
Don't say he's gone for ever, though
His visits he adjourn;
For yet a little while, and lo,
Thy Husband will return.
In worship social, or retir'd,
Dost thou his absence wail?
Wait at his shore, and be not fear'd,
Thy Husband's ship's a-sail.
Yea, though in duties sense may miss
Thy soul's beloved One;
Yet do not faint, for never is
Thy Husband wholly gone.
Though Satan, sin, earth, hell at once
Would thee of joy bereave:
Mind what he said, he won't renounce,
Thy Husband will not leave.
Though foes assail, and friendship fail,
Thou hast, a friend at court:
The gates of hell shall ne'er prevail,
Thy Husband is thy fort.

* Acts viii. 27---39.

S E C T. VIII.

*Comfort to Believers from the stability of the promise,
notwithstanding heavy chastisements for sin.*

TAKE well howe'er kind Wisdom may
Dispose thy present lot;
Tho' heav'n and earth should pass away,
Thy Husband's love will not.

All needful help he will afford,
Thou hast his vow and oath;
And once to violate his word
Thy Husband will be loth.

To fire and floods with thee he'll down,
His promise this insures,
Whose credit cannot burn nor drown:
Thy Husband's truth endures.

Dost thou no more his word believe,
As mortal man's, forsooth?
O do not thus his Spirit grieve,
Thy Husband is the Truth.

Though thou both wicked art and weak,
His word he'll never rue;
Tho' heav'n and earth should bend and break,
Thy Husband will be true.

I'll never leave thee *, is his vow;
If Truth has said the word.

While Truth is truth, this word is true,
Thy Husband is the Lord.

Thy covenant of duties may
Prove daily most unsure:

His covenant of grace for ay
Thy Husband does secure.

Dost thou to him thy promise break,
And fear he break to thee?

Nay, not thy thousand crimes can make
Thy Husband once to lie.

* Heb. xiii. 5.

He visit will thy sins with strokes,
And lift his heavy hand;
But never once his word revokes,
Thy Husband's truth will stand.

Then dream not he is chang'd in love,
When thou art chang'd in frame;
Thou mayst by turns unnumber'd move,
Thy Husband's ay the same.

He for thy follies may thee bind
With cords of great distress;
To make thee moan thy sins, and mind
Thy Husband's holiness.

By wounds he makes thee seek his cure,
By frowns his favour prize;
By falls affrighting, stand more sure,
Thy Husband is so wise.

Proud Peter in the dirt of vice
Fell down exceeding low;
His tow'ring pride, by tumbling thrice,
Thy Husband cured so.

Before he suffer pride that swells,
He'll drag thee through the mire
Of sins, temptations, little hells;
Thy Husband saves by fire.

He in affliction's mortar may
Squeeze out old Adam's juice,
Till thou return to him, and say,
Thy Husband is thy choice.

Fierce billows may thy vessel tosse,
And crosses curses seem;
But that the curse has fled the cross,
Thy Husband bids thee deem.

Conclude not he in wrath disowns,
When trouble thee surrounds;
These are his favourable frowns,
Thy Husband's healing wounds.

Yea, when he gives the deepest lash,
 Love leads the wounding hand:
 His stroke, when sin has got a dash,
 Thy Husband will remand.

S E C T. IX.

Comfort to Believers, in CHRIST's relations, in his dying love, his glory in heaven, to which he will lead them through death, and supply with all necessities by the way.

BEHOLD the patrimony broad
 That falls to thee by line;
 In him thou art an heir of God,
 Thy Husband's Father's thine.

He is of relatives a store,
 Thy Friend will help in thrall:
 Thy Brother much, thy Father more,
 Thy Husband most of all.

All these he does amass and share,
 In ways that most excel:
 'Mong all the husband's ever were,
 Thy Husband bears the bell.

Whence run the streams of all thy good,
 But from his pierced side;
 With liquid gold of precious blood
 Thy Husband bought his bride.

His blood abundant value bore,
 To make his purchase broad,
 'Twas fair divinity in gore,
 Thy Husband is thy God.

Who purchas'd at the highest price,
 Be crown'd with highest praise;
 For in the highest paradise
 Thy Husband wears the bays.

He is of Heav'n the comely rose,
His beauty makes it fair;
Heav'n were but hell, couldst thou suppose
Thy Husband were not there.

He thither did in pomp ascend,
His spouse along to bring:
That *Hallelujahs* without end,
Thy Husband's bride may sing.
Ev'n there, with him for ever fix'd,
His glory shalt thou see;
And nought but death is now betwixt
Thy Husband's throne and thee.

He'll order death, that porter rude,
To ope the gates of bras;
For, lo! with characters of blood,
Thy Husband wrote thy pass.

At Jordan deep then be not scar'd,
Though dismal like and broad;
Thy sun will guide, thy shield will guard,
Thy Husband pav'd the road.

He'll lead thee safe, and bring thee home,
And still let blessings fall
Of grace while here, till glory come:
Thy Husband's bound for all.

His store can answer ev'ry bill,
Thy food and raiment's bought;
Be at his will, thou'lt have thy fill,
Thy Husband wants for nought.

What can thy soul conceive it lacks?
His store, his pow'r is thine;
His lib'ral heart to lib'ral acts,
Thy Husband does incline.

Though on thy hand, that has no might,
He should thy task enlarge;
Nor work nor warfare needs thee fright,
Thy Husband bears the charge.

Thou wouldst (if left) thyself undo,
So apt to fall and stray;
But he uplifts and leads thee to:
Thy Husband knows the way.

S E C T. X.

Comfort to Believers from the text, Thy Maker is thy Husband, inverted thus, Thy Husband is thy Maker; and the conclusion of this subject.

O F light and life, of grace and glore,
In Christ thou art partaker;
Rejoice in him for evermore,
Thy Husband is thy Maker.

He made thee, yea, made thee his bride,
Nor heeds thine ugly patch;
To what he made he'll still abide,
Thy Husband made the match.

He made all; yea, he made all thine
All to thee shall be giv'n.

Who can thy kingdom undermine.
Thy Husband made the heav'n.

What earthly things can thee annoy?
He made the earth to be;

The waters cannot thee destroy,
Thy Husband made the sea.

Don't fear the flaming element
Thee hurt with burning ire;
Or that the scorching heat torment:
Thy Husband made the fire.

Infectious streams shall ne'er destroy,
While he is pleas'd to spare;
Thou shalt thy vital breath enjoy.
Thy Husband made the air.

The sun that guides the golden day,
The moon that rules the night,
The starry frame, the milky way,
Thy Husband made for light.

The bird that wings its airy path,
The fish that cuts the flood,
The creeping croud that swarms beneath
Thy Husband made for good.

The grazing herd, the beasts of prey,
The creatures great and small,
For thy behoof their tribute pay,
Thy Husband made them all.

Thine's Paul, Apollos, life, and death,
Things present, things to be;
And ev'ry thing that being hath,
Thy Husband made for thee.

In Tophet of the damn'd's resort
Thy soul shall never dwell,
Nor needs from thence imagine hurt,
Thy Husband formed hell.

Satan, with instruments of his,
May rage, yet dread no evil;
So far as he a creature is,
Thy Husband made the devil.

His black temptations may afflict,
His fiery darts annoy;
But all his works, and hellish trick,
Thy Husband will destroy.

Let armies strong of earthly gods.
Combine with hellish ghosts,
They live, or languish, at his nods;
Thy Husband's Lord of hosts.

What can thee hurt? whom dost thou fear?
All things are at his call.

Thy Maker is thy Husband dear,
Thy Husband all in all.

What dost thou seek? what dost thou want?
He'll thy desires fulfil?

He gave himself, what won't he grant?
Thy Husband's at thy will.

The more thou dost of him desire,

The more he loves to give:

High let thy mounting arms aspire,

Thy Husband gives thee leave.

The less thou seek'st, the less thou dost

His bounty set on high;

But higher seekers here do most

Thy Husband glorify.

Wouldst thou have grace? Well; but 'tis meet

He should more glory gain.

Wouldst thou have Father, Son, and Sp'rit?

Thy Husband says, *Amen*.

He'll kindly act the lib'ral God,

Devising lib'ral things;

With royal gifts his subjects load;

Thy Husband's King of kings.

No earthly monarchs have such store

As thou hast ev'n in hand;

But, O how infinitely more

Thy Husband gives on band!

Thou hast indeed the better part,

The part will fail thee never:

Thy Husband's hand, thy Husband's heart,

Thy Husband's all for ever.

THE END OF THE POEM UPON ISAIAH LIV. 5.

GOSPEL SONNETS.

P A R T III.

THE BELIEVER'S RIDDLE:

OR, THE

MYSTERY OF FAITH.

THE PREFACE,

SHEWING THE USE AND DESIGN OF THE RIDDLE.

READER, the following enigmatic song,

Does not to wisest nat'ralists belong :

Their wisdom is but folly on this head ;

They here may ruminate, but cannot read.

For though they glance the words, the meaning chokes,

They read the lines, but not the paradox.

The subject will, howe'er the phrase be blunt,

Their most acute intelligence surmount,

If with the nat'ral and acquired sight

They share not divine evangelic light.

Great wits may rouse their fancies, rack their brains,

And after all their labour lose their pains ;

Their wisest comments were but witless chat,

Unapt to frame an explication pat.

No unregen'rate mortal's best engines

Can right unriddle these few rugged lines ;

Nor any proper notions thereof reach,

Though sublimated to the highest stretch.

Masters of reason, plodding men of sense,

Who scorn to mortify their vain pretence,

*In this mysterious deep might plod their fill;
It overtops the top of all their skill.*

*The more they vainly huff, and scorn to read,
The more it does their foolish wit exceed.*

*Those sinners that are sanctified in part,
May read this Riddle truly in their heart.*

*Yea, weakest saints may feel its truest sense,
Both in their sad and sweet experience.*

*Don't overlook it with a rambling view,
And rash suppose it neither good nor true.*

*Let Heaven's pure oracles the truth decide:
Renounce it, if it can't, that test abide.*

*Noble Bereans soon the sense may hit,
Who sound the divine depth of sacred writ,
Not by what airy carnal reason saith,
But by the golden line of heaven-spun faith.*

*Let not the naughty phrase make you disprove
The weighty matter which deserves your love.
High strains would spoil the Riddle's grand intent,
To teach the weakest, most illiterate saint,
That MAHANAIM is his proper name;
In whom two struggling hosts make bloody game.
That such may know, whose knowledge is but rude,
How good consists with ill, and ill with good.
That saints be neither at their worst nor best,
Too much exalted, or too much deprest.*

*This paradox is fitted to disclose
The skill of Zion's friends above her foes;
To difference by light that Heaven transmits,
Some happy fools from miserable wits.
And thus (if bless'd) it may in some degree
Make fools their wit, and wits their folly see.
Slight not the Riddle then like jargon vile,
Because not garnish'd with a pompous stile.
Could th' author act the lofty poets part,
Who make their sonnets soar on wings of art,
He on this theme had blush'd to use his skill,
And either clipt his wings, or broke his quill.*

*Why, thus enigma climbs such divine heights
 As scorn to be adorn'd with human flights.
 These gaudy strains would lovely truth disgrace,
 As purest paint deforms a comely face.
 Heav'n's mysteries are 'bove art's ornament,
 Immensely brighter than its brightest paint.
 No tow'ring lit'rature could e'er outwit
 The plainest diction fetch'd from sacred writ;
 By which mere blazing rhet'ric is outdone,
 As twinkling stars are by the radiant sun.
 The soaring orators, who can with ease
 Strain the quintessence of hyperboles,
 And clothe the barest theme with purest dress,
 Might here expatiate much, yet say the less,
 If w' th' majestical simplicity
 Of scripture orat'ry they disagree.*

*These lines pretend not to affect the sky,
 Content among inglorious shades to lie,
 Provided sacred truth be fitly clad,
 Or glorious shine ev'n through the dusky shade.
 Mark then, though you should miss the gilded strain,
 If they a store of golden truth contain:
 Nor under-rate a jewel rare and prime,
 Though wrapt up in the rags of homely rhyme.*

*Though haughty Deists hardly sloop to say,
 That nature's night has need of scripture-day:
 Yet gospel-light alone will clearly shew
 How ev'ry sentence here is just and true,
 Expel the shades that may the mind involve,
 And soon the seeming contradiction solve.
 All fatal errors in the world proceed
 From want of skill such mysteries to read.
 Vain men the double branch of truth divide,
 Hold by the one, and slight the other side.*

*Hence proud Arminians cannot reconcile
 Freedom of grace with freedom of the will.
 The blinded Papist won't discern nor see
 How works are good unless they justify.*

*Thus Legalists distinguish not the odds
Between their home-bred righteousness and God's.
Antinomists the saints' perfection plead,
Nor duly sever 'tween them and their head.
Socinians won't these seeming odds agree,
How heav'n is bought, and yet salvation free.
Bold Arians hate to reconcile or scan,
How Christ is truly God and truly man :
Holding the one part of Immanuel's name,
The other part outrageously blaspheme.
The sound in faith no part of truth controul :
Heretics own the half, but not the whole.*

*Keep then the sacred myst'ry still entire ;
To both the sides of truth do favour bear,
Not quitting one to hold the other branch ;
But passing judgement on an equal bench ;
The Riddle has two feet, and were but one
Cut off, truth falling to the ground were gone.
'Tis all a contradiction, yet all true,
And happy truth, if verify'd in you.
Go forward then to read the lines, but stay
To read the Riddle also by the way.*

THE RIDDLE.

SECT. I.

The mystery of the Saints' PEDIGREE, and especially of their relation to CHRIST's wonderful person.

MY life's a maze of seeming traps *a*,
A scene of mercies and mishaps *b*;
A heap of jarring to and froes *c*,
A field of joys, a flood of woes *d*.

I'm in mine own and others eyes,
A labyrinth of mysteries *e*.

I'm something that from nothing came *f*,
Yet sure it is, I nothing am *g*.

a Josh. xxii. 13. And Joshua said, Know for a certainty, that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, &c. Psalm cxxiv. 7. Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped.

b Or *miserics*: Lam. iii. 19. Remembering mine affliction and my misery, the wormwood and the gall. v. 22. It is of the Lord's mercies that we are not consumed, because his compassions fail not. Psalm ci. 1. I will sing of mercy and judgment: unto thee, O Lord, will I sing.

c Psalm cii. 10. Thou hast lifted me up, and cast me down. Psalm cix. 23. I am tossed up and down as the locust.

d Hab. iii. 17, 18. Although the fig-tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat, the flocks shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation.

e Isa. viii. 18. Behold I and the children whom the Lord hath given me, are for signs, and for wonders in Israel; from the Lord of hosts, which dwelleth in mount Zion. Zech. iii. 8. Hear now, O Joshua the high priest, thou and thy fellows that sit before thee: for they are men wondered at, &c. Psalm lxxi. 7. I am as a wonder unto many, but thou art my strong refuge.

f Gen. i. 1. In the beginning God created the heaven and the earth. Heb. xi. 3. Thro' faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

g Isa. xl. 17. All nations before him are as nothing, and they are accounted to him less than nothing and vanity. Dan. iv. 35. All the inhabitants of the earth are reputed as nothing.

Once I was dead, and blind, and lame *b*,
 Yea, I continue still the same *i*;
 Yet what I was, I am no more *k*,
 Nor ever shall be as before *l*.

My Father lives *m*, my father's gone *n*,
 My vital head both lost and won *o*.
 My parents cruel are and kind *p*,
 Of one, and of a diff'rent mind *q*.

b Eph. ii. 1. And you hath he quickened, who were dead in trespasses and sins. Rev. iii. 17. Because thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. Isa. xxxv. 6. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert.

i Rom. vii. 14. For we know that the law is spiritual: but I am carnal, sold under sin. v. 24. O wretched man that I am, who shall deliver me from the body of this death?

k Rom. vii. 17. Now then, it is no more I that do it, but sin that dwelleth in me. v. 20. Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me. John ix. 25. He (the blind man) answered and said, Whether he be a sinner, or no, I know not; one thing I know, that whereas I was blind, now I see.

l Rom. xi. 29. For the gifts and calling of God are without repentance. Jer xxxii. 40. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

m Isa. ix. 6. His name shall be called---The everlasting Father. Rev. i. 18. I am he that liveth, and was dead; and behold, I am alive for evermore. Amen.

n Hof. xiv. 3. In thee the fatherless findeth mercy. Zech. i. 5. Your fathers, where are they? and the prophets, do they live for ever?

o 1 Cor. xv. 45. It is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit.

p Psalm ciii. 13. Like as a father pitieth his children; so the Lord pitieth them that fear him. Isa. xliii. 27. Thy first father hath sinned, and thy teachers have transgressed against me.

q Job xxiii. 13. But he is in one mind, and who can turn him? and what his soul desireth, even that he doth. Rom. viii. 5. For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. v. 7. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

My father poison'd me to death *r*,
 My mother's hand will stop my breath *s*;
 Her womb, that once my substance gave,
 Will very quickly be my grave *s*.

My sisters all my flesh will eat *t*,
 My brethren tread me under feet *u*;
 My nearest friends are most unkind *v*,
 My greatest foe's my greatest friend *w*.

He could from feud to friendship pass,
 Yet never change from what he was *x*.

r Rom. v. 12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men; for that all have sinned.

s Gen. iii. 16. Unto the woman he said, I will greatly multiply thy sorrow, and thy conception: in sorrow thou shalt bring forth children, &c.

t Psalm cxlvi. 4. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Eccl. iii. 20. All go unto one place, all are of the dust, and all turn to dust again.

u Job xvii. 14. I have said to corruption, Thou art my father; to the worm, Thou art my mother and my sister. Chap. xix. 26. And though after my skin worms destroy this body, yet in my flesh shall I see God.

v Even in a moral sense, Jer. xii. 10. Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness. Ezek. xxxiv. 18. Seemeth it a small thing unto you, to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

w Psalm lv. 12, 13. For it was not an enemy that reproached me, then I could have borne it; neither was it he that hated me, that did magnify himself against me, then I would have hid myself from him. But it was thou, a man, mine equal, my guide, and mine acquaintance. Mic. vii. 5, 6. Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoureth the father, the daughter riseth up against the mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house.

x Psalm vii. 11. God is angry with the wicked every day. 2 Cor. v. 19. God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.

y Mal. iii. 16. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. Hos. xiv. 4. I will heal their backsliding, I will love them freely; for mine anger is turned away from him.

He is my Father, he alone,
 Who is my Father's only Son *y*.
 I am his mother's son *z*, yet more,
 A son his mother *a* never bore,
 But born of him *b*, and yet aver
 His Father's sons my mother's were *c*.
 I am divorc'd, yet marry'd still *d*,
 With full consent against my will *e*.
 My husband present is *f*, yet gone *g*,
 We differ much, yet still are one *h*.
 He is the first, the last, the all *i*,
 Yet number'd up with insects small *k*.

y John xx. 17. Jesus saith unto her [Mary], Touch me not: for I am not yet ascended unto my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God. Isa. ix. 6. Unto us a Son is given---: and his name shall be called---the everlasting Father. John i. 14. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

z Song iii. 4. It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me. v. 11. Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

a viz. His natural mother according to the flesh.

b John i. 13. Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

c Gal. iv. 26. But Jerusalem which is above, is free, which is the mother of us all.

d Rom. vii. 4. Wherefore my brethren, ye also are become dead to the law by the body of Christ; and that ye should be married to another, even to him who is raised from the dead.

e Psalm cx. 3. Thy people shall be willing in the day of thy power.

f Matth. xxviii. 20. Lo, I am with you alway, even unto the end of the world.

g John xiv. 2. I go to prepare a place for you.

h John xvii. 21. That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us.

i Rev. i. 11. I am Alpha and Omega, the first and the last---
 Col. iii. 11. Christ is all, and in all.

k Psalm xxii. 6. But I am a worm, and no man.

The first of all things *l*, yet alone
 The second of the great Three-one *m*.
 A creature never could he be,
 Yet is a creature strange I see *n*;
 And own this uncreated one,
 The son of man, yet no man's son *o*.
 He's omnipresent all may know *p*;
 Yet never could be wholly so *q*.
 His manhood is not here and there *r*,
 Yet he is God-man ev'ry where *f*.

l Col. i. 15, 16. Who is the image of the invisible God, the first-born of every creature: for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him

m 1 John v. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. Matth. xxviii. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

n John i. 2, 3. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. *v*. 14. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

o Matth. i. 23. Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Luke i. 34, 35. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God.

p Psalm cxxxix. 7, 8, 9, 10. Whither shall I go from thy Spirit? or, whither shall I flee from thy presence? If I ascend up into heaven thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea: even there shall thy hand lead me, and thy right hand shall hold me.

q Luke xxiv. 6. He is not here, but is risen.

r John xvi. 16. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father,

f Matth. i. 23. See letter *o*. Chap. xxviii. 20. Lo, I am with you alway, even unto the end of the world.

He comes and goes, none can him trace *s*;
Yet never could he change his place *t*.

But though he's good *u*, and ev'ry where,
No good's in hell, yet he is there *v*.

I by him *w*, in him *x* chosen was *y*,
Yet of the choice he's not the cause *z*:

For sov'reign mercy ne'er was bought *a*,
Yet through his blood a vent it sought *b*.

In him concenter'd at his death

His Father's love *c*, his Father's wrath *d*;

s John iii. 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

t Isa. lxvi. 1. Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?

u Psalm c. 5. The Lord is good, his mercy is everlasting.

v Psalm cxxxix. 8. If I make my bed in hell, behold, thou art there.

w As God.

x As Mediator.

y Eph. i. 4. According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love.

z *Put himself the Father's first elect.* Isa. xlii. 1. Behold, my servant, whom I uphold; mine elect, in whom my soul delighteth.---Matth. xii. 13. Behold, my servant, whom I have chosen, my beloved, in whom my soul is well pleased.

a John iii. 16. God so loved the world, that he gave his only begotten Son, &c. Rom. ix. 11. For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. *v* 13. It is written, Jacob have I loved, but Esau have I hated. *v* 15. God saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

b Rom. iii. 24, 25. Being justified freely by his grace, thro' the redemption that is in Jesus Christ: whom God hath set forth to be a propitiation, thro' faith in his blood, to declare his righteousness for the remission of sins, &c. Chap. v. 9. Being justified by his blood, we shall be saved from wrath through him. *v* 21. That as sin hath reigned unto death, even so might grace reign thro' righteousness unto eternal life, by Jesus Christ our Lord.

c John x. 17. Therefore doth my Father love me, because I lay down my life, that I might take it again.

d Isa. lii. 10. Yet it pleased the Lord to bruise him, he hath put him to grief.

Ev'n he whom passion never seiz'd *e*,
 Was then most angry, when most pleas'd *f*.
 Justice requir'd that he should die *g*,
 Who yet was slain unrighteously *h*;
 And dy'd in mercy and in wrath,
 A lawful and a lawless death *i*.

With him I neither liv'd nor dy'd,
 And yet with him was crucify'd *k*.
 Law-curses stopt his breath, that he
 Might stop its mouth from cursing me *l*.

'Tis now a thousand years and more
 Since heav'n receiv'd him; yet I know,
 When he ascended up on high
 To mount the throne, ev'n so did I *m*.

Hence though earth's dunghill I embrace,
 I sit with him in heav'nly place *n*,

e Isa. xxvii. 4. Fury is not in me.

f Rom. viii. 23. He spared not his own Son, but delivered him up for us all. Eph. v. 2. Christ hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour.

g Heb. vii. 22. By so much was Jesus made a surety of a better testament. Chap. ix. 16. For where a testament is, there must also of necessity be the death of the testator. v. 22, 23. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

h Matth. xxvii. 4. I [Judas] have sinned, in that I have betrayed the innocent blood. v. 23. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

i Acts ii. 23. Jesus of Nazareth, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Chap. iv. 27. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, &c.

k Gal. ii. 20. I am crucified with Christ.

l Gal. iii. 13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.

m Col. iii. 1. If ye then be risen with Christ, &c. Heb. vi. 20. Whither the forerunner is for us entered, even Jesus, &c.

n Eph. ii. 5, 6. Even when we were dead in sins, hath quick-

In divers distant orbs I move,
Inthrall'd below, inthron'd above.

S E C T. II.

The mystery of the saint's life, state, and frame.

MY life's a pleasure *a* and a pain *b*;
A real loss, a real gain *c*;
A glorious paradise of joys *d*,
A grievous prison of annoys *e*.
I daily joy, and daily mourn *f*,
Yet daily wait the tide's return *g*:
Then sorrow deep my spirit chears,
I'm joyful in a flood of tears *h*.

ened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.

a Prov. iii. 17. Her ways are ways of pleasantness, and all her paths are peace,

b Psalm cxx. 7. Wo is me, that I sojourn in Melech, that I dwell in the tents of Kedar.

c Phil. iii. 7. But what things were gain to me, those I counted loss for Christ. Chap. i. 21---24. For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not, for I am in a strait betwixt two; having a desire to depart, and to be with Christ, which is far better: nevertheless, to abide in the flesh is more needful for you,

d 1 Pet. i. 8. Whom having not seen, ye love; in whom thou now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory.

e Psalm cxlii. 7. Bring my soul out of prison, that I may praise thy name.

f 1 Pet. i. 6. Wherein ye greatly rejoice, tho' now for a season (if need be) ye are in heaviness, thro' manifold temptations.

2 Cor. i. 4. Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. Job xxx. 28. I went mourning without the sun, &c.

g Isa. viii. 17. And I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him.

h Zech. xii. 10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication, and they shall look upon him whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his

Good cause I have still to be sad *i*,
 Good reason always to be glad *k*.
 Hence still my joys with sorrows meet *l*,
 And still my tears are bitter sweet *m*.
 P'm cross'd, and yet have all my will *n*;
 I'm always empty, always full *o*.
 I hunger now, and thirst no more *p*,
 Yet do more eager than before *q*.

first-born. Ezek. xxxvi. 31, 32. Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight, for your iniquities, and for your abominations. Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Hos. xii. 3, 4. He [Jacob] took his brother by the heel in the womb, and by his strength he had power with God: yea, he had power over the Angel, and prevailed: he wept and made supplication unto him: he found him in Bethel, and there he spake with us. Luke vii. 38. And [a woman which was a sinner] stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. John vi. 15, 16. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? she, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary, She turned herself, and saith unto him, Rabboni, which is to say, Master. *o*. 20. Then were the disciples glad when they saw the Lord.

i Rom. vii. 24. O wretched man that I am, who shall deliver me from the body of this death!

k 2 Cor. ii. 14. Thanks be unto God, which always causeth us to triumph in Christ.

l 2 Cor. vi. 10.---As sorrowful, yet always rejoicing.

m Zech. xii. 10. See letter h. Psa. cxxvi. 5. They that sow in tears, shall reap in joy. Isa. lxi. 2, 3. The Lord hath sent me to comfort all that mourn: to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise, for the Spirit of heaviness, &c. Mat. v. 4. Blessed are they that mourn: for they shall be comforted.

n Luke xxii. 42. Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. Acts xxi. 14. And when he [Paul] would not be persuaded, we ceased, saying the will of the Lord be done.

o 2 Cor. vi. 10. As having nothing, and yet possessing all things.

p John vi. 35. And Jesus said unto them, I am the bread of life, he that cometh to me shall never hunger; and he that believeth on me, shall never thirst.

q Psalm xlii. 1, 2. As the hart panteth after the water-brooks

With *meat and drink indeed* I'm blest *r*,
 Yet feed on hunger, drink on thirst *f*.
 My hunger brings a plenteous store *s*.
 My plenty makes me hunger more *t*.
 Strange is the place of my abode,
 I dwell at home, I dwell abroad. *u*

so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? and lxxiii. 1. O God, thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is. And lxxiii. 25. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. Isa. xxvi. 8, 9. Yea in the way of thy judgements, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night, yea, with my spirit within me will I seek thee early.

r John vi. 35. For my flesh is meat indeed, and my blood is drink indeed.

f Job. xxix. 2, 34. Oh that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked thro' darkness: as I was in the days of my youth, when the secret of God was upon my tabernacle. Psal. lxxvii. 10, 11, 12. I will remember the years of the right hand of the Most High, I will remember the works of the Lord: surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings. Song v. 8. I charge you, O daughters of Jerusalem, if ye find my Beloved, that ye tell him that I am sick of love. Chap. viii. 1. O that thou wert as my brother that sucked the breasts of my mother! when I should find thee without, I would kiss thee, yea, I should not be despised.

s Matth. v. 6. Blessed are they which do hunger and thirst after righteousness, for they shall be filled.

t 2 Cor. v. 2. For in this we groan earnestly, desiring to be clothed upon with our house which is from heaven. Phil. i. 23. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better, &c. Song ii. 3, 4, 5. I sat down under his shadow with great delight, and his fruit was sweet unto my taste. He brought me to the banqueting-house, and his banner over me was love. Stay me with flagons, comfort me with apples; for I am sick of love.

u Job. iv. 19. How much less them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth? Psalm xc. 1. Lord thou hast been our dwelling place in all generations. and xci. 1. He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. 1 John iv. 16. God is love; and he that dwelleth in love, dwelleth in God, and God in him.

I am not where all men may see,
But where I never yet could be *v*.

I'm full of hell *w*, yet full of heav'n *x*;
I'm still upright *y*, yet still unev'n *z*;
Imperfect *a*, yet a perfect faint *b*;
I'm ever poor *c*, yet never want *d*.

No mortal eye sees God and lives *e*,
Yet sight of him my soul revives *f*.
I live best when I see most bright *g*;
Yet live by faith, and not by sight *h*.

v Isa. xxxiii. 16. He shall dwell on high: his place of defence shall be the munition of rocks. Eph. ii. 6. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.

w Eccl. ix. 13. The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

x Eph. iii. 19. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

y Psalm xviii. 23. I was also upright before him: and I kept myself from mine iniquity.

z Ezek. xviii. 25. Hear now, O house of Israel, are not your ways unequal?

a Rev. iii. 2. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

b 1 Cor. ii. 6. Howbeit we speak wisdom among them that are perfect, &c.

c Psalm xl. 17. But I am poor and needy, yet the Lord thinketh upon me.

d Psalm xxiii. 1. The Lord is my shepherd, I shall not want. And xxxiv. 10. The lions young do lack and suffer hunger; but they that seek the Lord shall not want any good thing.

e Exod. xxxiii. 20. And he said, Thou canst not see my face: for there shall no man see me, and live.

f John vi. 40. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life. Chap. xx. 30. Then were the disciples glad when they saw the Lord.

g 2 Cor. iii. 18. But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord. Chap. iv. 6. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

h Gal. ii. 20. I am crucified with Christ: Nevertheless I live:

I'm lib'ral *i*, yet have nought to spare *k*;
 Most richly cloth'd *l*, yet stript and bare *m*.
 My stock is risen by my fall *n*;
 For, having nothing, I have all *o*.
 I'm sinful *p*, yet I have no sin *q*;
 All spotted o'er *r*, yet wholly clean *s*.
 Blackness and beauty both I share;
 A hellish black, a heavenly fair *s*.

yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. 2 Cor. v. 7. For we walk by faith, not by sight.

i Psalm xxvii. 21. The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

k Zeph. iii. 12. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord.

l Isa. lxi. 10. I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

m Ezek. xvi. 7. I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare. Rev. iii. 17. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

n Rom. viii. 28. And we know that all things work together for good, to them that love God, to them who are the called according to his purpose.

o 2 Cor. vi. 10.—ashaving nothing, and yet possessing all things.

p Rom. vii. 14. For we know that the law is spiritual; but I am carnal, sold under sin. v. 24. O wretched man that I am, who shall deliver me from the body of this death?

q Numb. xxiii. 21. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel. 1 John iii. 9. Who-soever is born of God, doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

r Psalm xiv. 3. They are all gone aside, they are all together become filthy: there is none that doth good, no not one.

s Song iv. 7. Thou art all fair, my love, there is no spot in thee.

s Song i. 5. I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. v. 15. Behold thou art fair, my love; behold thou art fair, thou hast doves' eyes.

They're of the dev'l, who sin amain *t* :
 But I'm of God, yet sin retain *u* :
 This traitor vile the throne assumes *v*,
 Prevails, yet never overcomes *w*.
 I'm without guile, an Isra'lite *x*,
 Yet like a guileful hypocrite *y* ;
 Maintaining truth in th' inward part *z*,
 With falsehood rooted in my heart *a*.
 Two masters sure, I cannot serve *b*,
 But must from one regardless swerve ;
 Yet self is for my master known *c*,
 And Jesus is my Lord alone *d*.

t 1 John iii. 8. He that committeth sin, is of the devil; for the devil sinneth from the beginning.

u 1 John i. 8. If we say that we have no sin, we deceive ourselves, and the truth is not in us.

v Rom. vii. 23. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.

w Psalm lxxv. 3. Iniquities prevail against me: as for our transgressions, thou shalt purge them away. Rom. vi. 14. For sin shall not have dominion over you; for ye are not under the law, but under grace.

x John i. 47. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed in whom is no guile. Psalm xxxii. 2. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

y Psalm xix. 12. Who can understand his errors? cleanse thou me from secret faults.

z Psalm li. 6. Behold thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom.

a Matth. xv. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies.

b Matth. vi. 24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

c Hos. x. 1. Israel is an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit, he hath increased the altars; according to the goodness of his land, they have made goodly images. Matth. xvi. 24. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

d Isa. xxvi. 13. O Lord our God, other lords besides thee have had dominion over us; but by thee only will we make mention of thy name. John xx. 28. And Thomas answered and said unto him, My Lord, and my God.

I seek myself incessantly *e*,
 Yet daily do myself deny *f*.
 To me 'tis lawful evermore
 Myself to love and to abhor *g*.

In this vain world I live, yet see
 I'm dead to it and it to me *h*.
 My joy is endless *i*, yet at best
 Does hardly for a moment last *k*.

e James iv. 3. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Jer. xlv. 2, 5. Thus saith the Lord the God of Israel unto thee, O Baruch, And seekest thou great things for thyself? Seek them not; for behold, I will bring evil upon all flesh, saith the Lord: but thy life will I give unto thee for a prey in all places whither thou goest.

f Matth. xvi. 24 See letter c.

g Lev. xix. 18. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord. Eph. v. 29. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church. John xii. 25. He that loveth his life shall lose it: and he that loseth his life in this world, shall keep it unto life eternal. Job xlii. 6. Wherefore I abhor myself, and repent in dust and ashes.

h Col. iii. 3. For ye are dead, and your life is hid with Christ in God. Gal. vi. 14. But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

i John xvi. 22. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. 2 Thess. ii. 16. Now our Lord Jesus Christ himself, and God the Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace, &c.

k Psalm xxx. 7. Lord, by thy favour, thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled. Isa. xlix. 13, 14. Sing, O heavens, and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.

S E C T. III.

*Mysteries about the saints' work and warfare, their
sins, sorrows, and joys.*

THE work is great I'm call'd unto *a*,
Yet nothing's left for me to do *b*:
Hence for my work Heav'n has prepar'd
No wages *c*, yet a great reward *d*.
To works, but not to working dead *e*;
From sin, but not from sinning freed *f*,
I clear myself from no offence *g*,
Yet wash mine hands in innocence *h*.

a Phil. ii. 12. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence; work out your own salvation with fear and trembling.

b Phil. ii. 13. For it is God which worketh in you, both to will and to do of his good pleasure. Lev. xx. 7, 8. Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you.

c Rom. vi. 23. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord. Chap. xi. 6. And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

d Psalm xix. 11. Moreover, by them [the judgements of the Lord] is thy servant warned: and in keeping of them there is a great reward. Psalm lviii. 11. Verily there is a reward for the righteous: verily he is a God that judgeth in the earth.

e Rom. vii. 4. Wherefore, my brethren, ye also are become dead to the law by the body of Christ: that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. Gal. ii. 19. For I through the law am dead to the law, that I might live unto God.

f 1 John i. 8. If we say that we have no sin, we deceive ourselves, and the truth is not in us. Chap. iii. 9. Whosoever is born of God, doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

g Rom. vii. 18. For I know, that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good, I find not.

h Psalm xxvi. 6. I will wash mine hands in innocence; so will I compass thine altar, O Lord.

My Father's anger burns like fire *i*,
 Without a spark of furious ire *k*:
 Though still my sins displeasing be *l*,
 Yet still I know he's pleas'd with me *m*.
 Triumphant is my constant trade *n*;
 Who yet am oft a captive led *o*.
 My bloody war does never cease *p*,
 Yet I maintain a stable peace *q*.
 My foes assaulting conquer me,
 Yet ne'er obtain the victory *r*;
 For all my battles lost or won,
 Were gain'd before they were begun *s*.

i 1 Kings xi. 9. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice.

k Isa. xxvii. 4. Fury is not in me. Chap. liv. 9, 10. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth: so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee.

l Hab. i. 13. Thou art of purer eyes than to behold evil, and canst not look on iniquity. Jer. xlv. 4. Howbeit, I sent unto you all my servants the prophets, rising early, and sending them, saying, O do not this abominable thing that I hate.

m Matth. iii. 17. And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Rom. v. 10. When we were enemies, we were reconciled to God by the death of his Son.

n 2 Cor. ii. 14. Now thanks be unto God which always causeth us to triumph in Christ.

o Rom. vii. 23. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.

p Rom. vii. 23. See letter o. 1 Tim. vi. 12. Fight the good fight of faith, &c. Gal. v. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would.

q Rom. v. 1. Therefore being justified by faith, we have peace with God, thro' our Lord Jesus Christ. Isa. liv. 10. See letter k.

r Rom. vii. 23. See letter o. Chap. viii. 37. Nay, in all these things we are more than conquerors, thro' him that loved us.

s 1 Cor. xv. 57. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ.

I'm still at ease, and still oppress'd;
 Have constant trouble, constant rest *s*;
 Both clear and cloudy *t*, free and bound *u*;
 Both dead and living *v*, lost and found *w*.
 She for my good does work and win *x*;
 Yet 'tis not good for me to sin *y*.
 My pleasure issues from my pain *z*;
 My losses still increase my gain *a*.

s 2 Cor. iv. 8. We are troubled on every side, yet not distressed; we are perplexed, but not in despair. John xvi. 33. These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world. Heb. iv. 3. For we which have believed, do enter into rest.

t Zech. xiv. 6, 7. And it shall come to pass in that day, that the light shall not be clear, nor dark. But it shall be one day, which shall be known to the Lord, not day nor night; but it shall come to pass, that at evening-time it shall be light. Mic. vii. 8. Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me.

u John viii. 36. If the Son therefore shall make you free, ye shall be free indeed. Acts xx. 23. The Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me.

v 2 Cor. vi. 9.---as dying, and behold we live. Col. iii. 3. For ye are dead, and your life is hid with Christ in God.

w Matth. xviii. 11. For the Son of man is come to save that which was lost. Psalm cxix. 176. I have gone astray like a lost sheep, seek thy servant. Phil. iii. 9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

x Rom. viii. 28. And we know that all things work together for good, to them that love God, to them who are the called according to his purpose. Chap. xi. 11. I say then, Have they stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

y Psalm lxxxix. 31, 32. If they break my statutes, and keep not my commandments, then will I visit their transgressions with the rod, and their iniquity with stripes.

z Psalm cxix. 67. Before I was afflicted, I went astray: but now have I kept thy word. *v*. 71. It is good for me that I have been afflicted: that I might learn thy statutes. James i. 2. My brethren, count it all joy when you fall into divers temptations.

a Matth. x. 39. He that loseth his life for my sake, shall find it, Mark x. 29, 30. And Jesus answered and said, Verily I say unto you, There is no man that left house, or brethren, or sis-

I'm heal'd ev'n when my plagues abound *b*,
 Cover'd with dust ev'n when I'm crown'd *c*:
 As low as death when living high *d*,
 Nor shall I live, yet cannot die *e*.
 For all my sins my heart is sad,
 Since God's dishonour'd *f*; yet I'm glad,
 Though once I was a slave to sin *g*,
 Since God does thereby honour win *h*.

ters, or father, or mother, or wife, or children, or lands for my sake and the gospel's, but he shall receive an hundred-fold now in this time; houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

b Rom. vii. 24, 25. O wretched man that I am; who shall deliver me from the body of this death! I thank God, through Jesus Christ our Lord.

c viz. *with mercy*, Job xlii. 5, 6. I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes. Ezek. xvi. 63. That thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.

d 2 Cor. vi. 9 ---as dying, and behold, we live.

e Heb. ix. 27. It is appointed unto men once to die. John v. 24. Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come unto condemnation; but is passed from death unto life. Chap. vi. 40. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life. v. 50, 51. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world.

f Psalm li. 4. Against thee, thee only have I sinned, and done this evil in thy sight.

g Rom. vi. 17. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered unto you.

h Isa. xli. 24. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forests, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel. Eph. i. 6. To the praise of the glory of his grace. v. 12. That we should be to the praise of his glory.

My sins are ever in his eye *i*,
 Yet he beholds no sin in me *k*;
 His mind that keeps them all in store,
 Will yet remember them no more *l*.
 Because my sins are great, I feel
 Great fears of heavy wrath *m*; yet still
 For mercy seek, for pardon wait,
 Because my sins are very great *n*.
 I hope when plung'd into despair *o*,
 I tremble when I have no fear *p*.

i Rev. iii. 1. I know thy works, that thou hast a name that thou livest, and art dead. *o*. 15. I know thy works, that thou art neither cold nor hot.

k Numb. xxiii. 21. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel. Song iv. 7. Thou art all fair, my love, there is no spot in thee. Ezek. xvi. 14. And thy renown went forth among the Heathen for thy beauty; for it was perfect through my comeliness which I had put upon thee, saith the Lord God.

l Isa. xliii. 25. I, even I am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Jer. xxxi. 34. I will forgive their iniquity, and I will remember their sin no more. Heb. viii. 12. I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

m Ezra. ix. 13, 14. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this, should we again break thy commandments, and join in affinity with the people of these abominations? wouldst not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? Psa. xxxviii. 1. O Lord, rebuke me not in thy wrath; neither chasten me in thy hot displeasure.

n Psalm xxv. 11. For thy name's sake, O Lord, pardon mine iniquity; for it is great. Jer. xiv. 7. O Lord, tho' our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many, we have sinned against thee.

o Rom. iv. 18. Who [Abraham] against hope believed in hope. 2 Cor. i. 8, 9. For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead.

p Phil. ii. 12. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence; work out your own salvation with fear and trembling. Luke i. 74. That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear.

Pardons dispels my griefs and fears *q*,
And yet dissolves my heart in tears *r*.

S E C T. IV.

Mysteries in Faith's extractions, way and walk, prayers and answers, heights and depths, fear and love.

WITH wasps and bees, my busy bill
Sucks ill from good, and good from ill *a*:
Humility makes my pride to grow,
And pride aspiring lays me low *b*.

q Matth. ix. 2. Jesus said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee.

r Ezek. xxxvi. 25, 26. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. *v*. 31. Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your own iniquities, and for your abominations. Chap. xvi. 63. That thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.

a Rom. ii. 4. Or despisest thou the riches of his goodness, and forbearance, and long suffering: not knowing that the goodness of God leadeth thee to repentance? Chap. vi. 1, 2. What shall we say then? shall we continue in sin, that grace may abound? God forbid: how shall we that are dead to sin live any longer therein? *v*. 15. What then? shall we sin, because we are not under the law, but under grace? God forbid. Chap. viii. 28. And we know that all things work together for good, to them that love God, to them who are the called according to his purpose. Phil. i. 12. But I would ye should understand, brethren, that the things which happened unto me, have fallen out unto the furtherance of the gospel. Psalm cxix. 71. It is good for me that I have been afflicted; that I might learn thy statutes.

b 2 Cor. xii. 7. And lest I should be exalted above measure, thro' the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. Prov. xxix. 23. A man's pride shall bring him low: but honour shall uphold the humble in spirit. — 2 Chron. xxxii. 26. Hezekiah humbled himself for the pride of his heart, (both he and the inhabitants of Jerusalem), so that the wrath of the Lord came not upon them in the days of Hezekiah.

My standing does my fall procure *c*,
 My falling makes me stand more sure *d*.
 My poison does my physic prove *e*,
 My enmity provokes my love *f*.
 My poverty infers my wealth *g*,
 My sickness issues in my health *h*:
 My hardness tends to make me soft *i*,
 And killing things do cure me oft *k*.
 While high attainments cast me down,
 My deep abasements raise me soon *l*:

c Psalm xxx. 6, 7. And in my prosperity I said, I shall never be moved. Lord, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled.

d Prov. xxiv. 16. For a just man falleth seven times, and riseth up again. Psal. xxxvii. 24. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand.

e 2 Cor. xii. 7, 8. And lest I should be exalted above measure, thro' the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. Isa. xxvii. 8, 9. In measure when it shooteth forth, thou wilt debate with it; he stayeth his rough-wind in the day of his east-wind. By this, therefore shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin.

f Gal. v. 27. The flesh lusteth against the Spirit, and the Spirit against the flesh. v. 24. And they that are Christ's, have crucified the flesh, with the affections and lusts.

g Rev. ii. 9. I know thy poverty, but thou art rich. 2 Cor. vi. 10.---as having nothing, and yet possessing all things.

h Matth. ix. 12. They that be whole need not a physician, but they that are sick. Isa. lvii. 17, 18. For the iniquity of his covetousness was I wroth and smote him: I hid me and was wroth, and he went on frowardly in the way of his heart, I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him, and to his mourners.

i Isa. lxiii. 17. O Lord, why hast thou made us to err from thy ways? and hardened our heart from thy fear? Return for thy servant's sake, the tribes of thine inheritance.

k 2 Cor. i. 9. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God, which raiseth the dead. Hos. v. 15. I will go and return to my place, till they acknowledge their offence, and seek my face; in their affliction they will seek me early. Chap. vi. 1. Come and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

l 1 Pet. v. 6. Be subject one to another, and be clothed with

My best things oft have evil brood *m*,
 My worst things work the greatest good *n*.
 My inward foes that me alarm,
 Breed me much hurt, yet little harm *o*.
 I get no good by them *, yet see
 To my chief good they cause me flee *p*.
 They reach to me a daily stroke *q*,
 Yet send to me a living rock *r*.
 They make me long for Canaan's banks *s*,
 Yet sure I owe them little thanks.

humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. Psalm cxvi. 6. I was brought low, and he helped me.

m Psalm xxx. 6, 7. And in my prosperity I said, I shall never be moved. Lord, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled. Deut. xxxii. 14, 15. Butter of kine, and milk of sheep, with fat of lambs and rams of the breed of Bashan, and goats, with the fat of kidneys, of wheat; and thou didst drink the pure blood of the grape. But Jeshurun waxed fat, and kicked, thou art waxen fat, thou art grown thick, thou art covered with fatness: then he forsook the God which made him, and lightly esteemed the rock of his salvation. Psalm cvi. 7. Our fathers understood not thy wonders in Egypt, they remembered not the multitude of thy mercies, but provoked him at the sea, even at the Red-sea.

n Psalm xx. 11. Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness. Rom. viii. 28. See letter a.

o Jer. x. 19. Wo is me for my hurt, my wound is grievous: but I said, Truly this is a grief, and I must bear it. 1 Pet. iii. 13. And who is he that will harm you; if ye be followers of that which is good?

* viz. *in themselves, but much evil*, 1 Pet. ii. 11. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. James i. 14, 15. But every man is tempted, when he is drawn away by his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

p Psalm cxliii. 9. Deliver me, O Lord, from mine enemies: I flee unto thee to hide me.

q Rom. viii. 13. If ye live after the flesh, ye shall die.

r Psalm xviii. 46, 47. The Lord liveth, and blessed be my rock: and let the God of my salvation be exalted. It is God that avengeth me, and subdueth the people under me.

s Psal. lv. 6. And I said, O that I had wings like a dove! for

I travel *t*, yet stand firm and fast *u*;
 I run *v*, but yet I make no haste *w*.
 I take away both old and new *x*,
 Within my sight *y*, yet out of view *z*.
 My way directs me in the way *a*,
 And will not suffer me to stray *b*;
 Though high and out of sight it be,
 I'm in the way, the way's in me *c*.

then would I fly away, and be at rest. And cxx. 5. Wo is me that I sojourn in Melech, that I dwell in tents of Kedar. Rom. viii. 20---23. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know the whole creation groaneth, and travellet in pain together until now: and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

t Heb. xi. 13.---and confessed that they were strangers and pilgrims on the earth.

u 1 Cor. xvi. 13. Watch ye, stand fast in the faith; quit you like men, be strong.

v Heb. xii. 1. Let us run with patience the race that is set before us.

w Isa. xxviii. 16. He that believeth, shall not make haste.

x Jer. vi. 16. Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. Heb. x. 19. 20. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh.

y 1 Cor. xiii. 12. For we now see thro' a glass, darkly; but then face to face: now I know in part; but then shall I know even as I also am known.

z John xvi. 10. I go to my Father, and ye see me no more.

a John xiv. 6. Jesus saith unto him, I am the way:---no man cometh unto the Father, but by me.

b Isa. xlii. 16. And I will bring the blind by a way that they know not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. Chap. v. 4. Behold, I have given him to be a leader and commander to the people.

c Isa. xxxv. 8. And an high-way shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for those: the wayfaring men, tho'

'Tis straight *d*, yet full of height's and depths *e*;
 I kept the way *f*, the way me keeps *g*.
 And being that to which I tend,
 My very way's my journey's end *h*.

When I'm in company I groan,
 Because I then am most alone *i*;
 Yet in my closest secrecy,
 I'm joyful in my company *k*.

fools, shall not err therein. John xv. 14. Abide in me, and I in you. Chap. xvii. 23. I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. v. 26. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me, may be in them, and I in them.

d Matth. iii. 3. This is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

e Isa. xl. 3, 4. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high-way for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain. Chap. xlii. 16. See letter b. Psal. lxxvii. 13. Thy way, O God, is in the sanctuary. v. 19. Thy way is in the sea, and thy path in the great waters, and thy foot-steps are not known.

f Psalm xxxvii. 34. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land.

g Psalm cxxi. 3, 4. He will not suffer thy foot to be moved; he that keepeth thee will not slumber. Behold, he that keepeth Israel, shall neither slumber nor sleep.

h Heb. xii. 22, 23, 24. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than the blood of Abel. 1 Thess. iv. 17. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

i Song i. 3. Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy sick to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?

k Song vii. 11, 12. Come my beloved, let us go forth into the field, let us lodge in the villages. Let us get up early to the

I'm heard afar *l*, without a noise;
 I cry without a lifted voice *m*;
 Still moving in devotion's sphere *n*,
 Yet seldom steady persevere *o*.

I'm heard when answer'd soon or late *p*;
 And heard when I no answer get *q*;
 Yea, kindly answer'd, when refus'd *r*,
 And friendly treat when harshly us'd *s*.

vine-yards, let us see if the vine flourish, whether the tender grapes appear, and the pomegranates bud forth: for there will I give thee my loves.

l Psal. xx. 6. Now know I, that the Lord saveth his anointed: he will hear him from his holy heaven, with the saving strength of his right-hand.

m 1 Sam. i. 13, 14, 15. Now Hannah, she spake in her heart, only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. And Hannah answered and said, No, my Lord, I am a woman of a sorrowful spirit: I have drunken neither wine nor strong drink, but have poured out my soul before the Lord.

n 1 Thess. v. 17. Pray without ceasing.

o Hos. vi. 4. O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning-cloud, and as the early dew it goeth away.

p Isa. xlix. 8. Thus saith the Lord, in an acceptable time have I heard thee, and in a day of salvation have I helped thee.

q Matth. xxvi. 39. And Jesus went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.

r Psalm xxii. 1, 2, 3. My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the day-time, but thou hearest not; and in the night season, and am not silent. But thou art holy, O thou, that inhabitest the praises of Israel.

s Heb. xii. 5, 6, 7, 8, 9, 10. And ye have forgotten the exhortation which speaketh unto you as children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be

My fervent pray'rs ne'er did prevail *s*,
 Nor e'er of prevalency fail *t*.
 I wrestle till my strength be spent *u*,
 Yet yield when strong recruits are sent *v*.
 I languish for my Husband's charms *w*.
 Yet faint away when in his arms *x*.
 My sweetest health doth sickness prove;
 When love me heals, I'm sick of love *y*.
 I am most merry when I'm sad *z*;
 Most full of sorrow when I'm glad *a*;

in subjection to the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

s Dan. ix. 8, 19. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city, and thy people are called by thy name.

t James v. 16. The effectual fervent prayer of a righteous man availeth much.

u Gen. xxxii. 24, 25. And Jacob was left alone: and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh: and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

v Psal. cxxxviii. 3. In the day when I cried, thou answeredst me: and strengthenedst me with strength in my soul. Gen. xviii. 32, 33. And he said, Oh, let not the Lord be angry, and I will speak but this once: Peradventure ten shall be found there. And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

w Psalm lxiii. 2. My flesh longeth to see thy power and thy glory, so as I have seen thee in the sanctuary. And xxvii. 4. One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.

x Rev. i. 17. And when I saw him, I fell at his feet as dead: and he laid his right hand upon me, saying unto me, Fear not; I am the first and the last.

y Song ii. 4, 5. He brought me to the banqueting-house, and his banner over me was love. Stay me with flagons, comfort me with apples: for I am sick of love.

z 1 Cor. vii. 10. For godly sorrow worketh repentance unto

Most precious when I am most vile *b*,
And most at home when in exile *c*.

My base and honourable birth
Excites my mourning and my mirth *d*,

salvation, not to be repented of. Eccl. vii. 3. Sorrow is better than laughter; for by the sadness of the countenance the heart is made bitter.

a Prov. xiv. 13. Even in laughter the heart is sorrowful; and the end of that mirth is heaviness.

b Job xl. 4. Behold, I am vile, what shall I answer thee? I will lay mine hand upon my mouth. Chap. xlii. 5, 6. I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes. Jer. xxxi. 18, 19, 20. I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed; yea, even confounded, because I did bear the reproach of my youth. Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord.

c Ezek. i. 1. Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, (as I was among the captives by the river of Chebar), that the heavens were opened, and I saw visions of God. Rev. i. 9, 10. I John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, &c. John xvi. 32. Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

d Ezek. xvi. 3, 4. Thus saith the Lord God unto Jerusalem, Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite. And as for thy nativity in the day thou wast born, thy navel was not cut, neither wast thou washed in water to supple thee: thou wast not salted at all, nor swaddled at all. John i. 13. Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.---Psalm li. 5. Behold, I was shapen in iniquity: and in sin did my mother conceive me. 2 Pet. i. 3. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead,

I'm poor, yet stock'd with untold rent *e*;
 Most weak, and yet omnipotent *f*.
 On earth there's none so great and high *g*,
 Nor yet so low and mean as I *h*;
 None or so foolish *i*, or so wise *k*;
 So often fall, so often rise *l*.
 I seeing him I never saw *m*,
 Serve without fear, and yet with awe *n*.

e Rev. iii. 17. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. Eph. iii. 8. Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.

f John xv. 5. Without me ye can do nothing. Phil. iv. 13. I can do all things, through Christ which strengtheneth me.

g Psal. xvi. 3. But to the saints that are in the earth, and to the excellent in whom is all my delight. Isa. xliii. 4. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.

h Eph. iii. 8. See letter *e*. 1 Tim. i. 15. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

i Psalm lxxiii. 22. So foolish was I, and ignorant: I was as a beast before thee. Prov. xxx. 2, 3. Surely I am more brutish than any man, and have not the understanding of a man. I neither learned wisdom, nor have the knowledge of the holy.

k 1 Cor. i. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, &c. Matth. xi. 25, 26. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. Chap. xiii. 11. Jesus answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

l Prov. xxiv. 16. A just man falleth seven times, and riseth up again.

m 1 Pet. i. 8. Whom having not seen, ye love; in whom ye now see him not, yet believing, ye rejoice with joy unspeakable, and full of glory. Heb. xi. 1. Now faith is the substance of things hoped for, the evidence of things not seen.

n Luke i. 74. That he would grant unto us, that we being

Though love, when perfect, fear remove *o*;
Yet most I fear when most I love *p*.

All things are lawful unto me *q*,
Yet many things unlawful be *r*;
To some I perfect hatred bear *s*,
Yet keep the law of love entire *s*:

I'm bound to love my friends *t*, but yet
I sin unless I do them hate *u*:

I am oblig'd to hate my foes *v*,
Yet bound to love and pray for those *w*.

delivered out of the hands of our enemies, might serve him without fear. Heb. xii. 28. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear.

o 1 John iv. 18. There is no fear in love; but perfect love casteth out fear, because fear hath torment: he that feareth is not made perfect in love.

p Jer. xxxiii. 9. And it shall be to me a name and joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness, and for all the prosperity that I procure unto it. Hol. iii. 5. Afterwards shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord, and his goodness in the latter days.

q 1 Cor. vi. 12. All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

r Exod. xx. 1, 2, 3, &c. And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me, &c.

s Psal. cxxxix. 21, 22. Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies.

s 2 Chron. xix. 2. And Jehu the son of Hanani the seer, went out to meet him, and said to king Jehoshaphat, Shouldst thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord.

t Lev. xix. 18. Thou shalt not avenge, nor bear any grudge, against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord.

u Luke xiv. 26. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

v As they are the foes of God, Judg. v. 31. So let all thine enemies perish, O Lord; but let them that love him, be as the

Heart-love to men I'm call'd to impart,
 Yet God still calls for all my heart *a*.
 I do him and his service both
 By nature love *y*, by nature lothe *z*.

S E C T. V.

*Mysteries about flesh and spirit, liberty and bondage,
 life and death.*

MUCH like my heart both false and true *a*,
 I have a name both old and new *b*.

fun when he goeth forth in his might. Psalm xvii. 13, 14. Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword; from men which are thy hand, O Lord, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes.

a Matth. v. 44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

z Matth. xix. 19. Jesus said unto him, Thou shalt love thy neighbour as thyself. Chap. xxii. 37. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

y 1 John v. 2. By this we know that we love the children of God, when we love God and keep his commandments.

z Rom. viii. 7. The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. Col. i. 21. And you that were sometimes alienated, and enemies in your mind by wicked works, yet now hath he reconciled.

a Jer. xvii. 9. The heart is deceitful above all things, and desperately wicked, who can know it? Heb. x. 22. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

b Rom. ix. 25, 26. As he saith also in Osee, I will call them my people, which were not my people: and her, beloved, which was not my beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called, The children of the living God. Rev. ii. 17. He that hath an ear let him hear what the Spirit saith unto the churches. To him that overcometh, will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it. Chap. iii. 12. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of

No new thing is beneath the sun *c*;
 Yet all is new, and old things gone *d*.
 Though in my flesh dwells no good thing *e*,
 Yet Christ in me I joyful sing *f*.
 Sin I confess, and I deny;
 For though I sin it is not I *g*.
 I sin against, and with my will *h*;
 I'm innocent, yet guilty still *i*.

the city of my God, which is new Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name.

c Eccl. i. 9. The thing that hath been, it is that which shall be: and that which is done, is that which shall be done: and there is no new thing under the sun.

d 2 Cor. v. 17. If any man be in Christ he is a new creature: old things are past away, behold all things are become new. Rev. xxi. 5. And he that sat upon the throne, said, Behold, I make all things new.

e Rom. vii. 18. For I know, that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me, but how to perform that which is good, I find not.

f Col. i. 27. To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory.

g Rom. vii. 14,---20. For we know that the law is spiritual; but I am carnal, sold under sin. For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then, it is no more I that do it, but sin that dwelleth in me. For I know, that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me, but how to perform that which is good, I find not. For the good that I would, I do not; but the evil which I would not, that I do. Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me. 1 John iii. 9. Whosoever is born of God, doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

h Rom. vii. 21,---25. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God, after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am, who shall deliver me from the body of this death! I thank God, thro' Jesus Christ our Lord. So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

i Psalm xix. 13. Keep back thy servant also from presumptu-

Though fain I'd be the greatest saint *k*,
To be the least I'd be content *l*.

My lowness may my height evince *m*,
I'm both a beggar and a prince *n*.

With meanest subjects I appear *o*,
With kings a royal sceptre bear *p*.

I'm both unfetter'd and involv'd *q*.

By law condemn'd, by law absolv'd *r*,

ous sins, let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression. And cxx. 3. If thou, Lord, shouldst mark iniquities: O Lord, who shall stand?

k Psalm xxvii. 4. One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.

l Psalm lxxxiv. 10. For a day in thy courts is better than a thousand: I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.

m Job v. 11. To set up on high those that be low; that those which mourn may be exalted to safety.

n 1 Sam. ii. 8. The Lord raiseth up the poor out of the dust, and lifteth up the beggar from the dung-hill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them. Gen. xxxii. 28. And the angel said, Thy name shall be called no more Jacob, but Israel; for as a prince thou hast power with God and with men, and hast prevailed. Rev. i. 5, 6. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

o Phil. ii. 10. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. Heb. i. 6. And again when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.

p Rev. ii. 26, 27. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: (and he shall rule them as with a rod of iron: as the vessels of a potter shall they be broken to shivers) even as I received of my Father.

q Psalm cxvi. 16. Oh Lord, truly I am thy servant; I am thy servant, and the son of thy handmaid: thou hast loosed my bonds. Rom. vii. 23. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.

r 1 John iii. 20. For if our heart condemn us, God is greater.

My guilt condignly punish'd see,
 Yet I the guilty wretch go free s.
 My gain did by my loss begin t;
 My righteousness commenc'd by sin u;
 My perfect peace by bloody strife v;
 Life is my death, and death my life w.
 I'm (in this present life I know)
 A captive and a freeman too x;
 And though my death can't set me free,
 It will perfect my liberty y.

than our heart, and knoweth all things. Rom. viii. 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. v. 33, 34. Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right-hand of God, who also maketh intercession for us.

s Gal. iii. 13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.

t Rom. iii. 23, 24. For all have sinned and come short of the glory of God: being justified freely by his grace, through the redemption that is in Jesus Christ.

u Rom. iii. 5. But if our unrighteousness commend the righteousness of God, what shall we say? Chap. v. 20, 21. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign thro' righteousness, unto eternal life, by Jesus Christ our Lord.

v Col. i. 20. And (having made peace through the blood of his cross) by him to reconcile all things unto himself, by him, I say, whether they be things in earth, or things in heaven.

w *The life of sin is our death.* 1 Tim. v. 6. But she that liveth in pleasure is dead while she liveth. *The death of Christ our life.* 2 Cor. v. 14, 15. For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again.

x Rom. vii. 23. See letter q. Chap. viii. 2. For the law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death.

y John viii. 36. If the Son therefore shall make you free, ye shall be free indeed. Rev. xiv. 13. And I heard a voice from heaven, saying unto me. Write, Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

I am not worth one dusty grain,
Yet more than worlds of golden gain;
Though worthless I myself endite,
Yet shall as worthy walk in white z.

S E C T. VI.

*The mystery of free justification through CHRIST'S
obedience and satisfaction.*

NO creature ever could or will
For sin yield satisfaction full *a*;
Yet justice from the creature's hand
Both sought and got its full demand *b*.
Hence though I am, as well I know,
A debtor *c*, yet I nothing owe *d*.

2 Cor. v. 4. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

a Gen. xxxii. 10. I am not worthy of the least of all thy mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan, and now I am become two bands. Rev. iii. 4. Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white; for they are worthy.

a Psalm xlix. 8. For the redemption of their soul is precious, and it ceaseth for ever. Isa. xl. 16. And Lebanon is not sufficient to burn, nor all the beasts thereof sufficient for a burnt-offering.

b Psalm xl. 6. Sacrifice and offering thou didst not desire; mine ears thou hast opened: burnt-offering and sin-offering hast thou not required. Heb. x. 5, 6, 7. Wherefore, when he cometh into the world, he saith, sacrifice and offering thou wouldest not, but a body hast thou prepared for me: in burnt-offerings and sacrifices for sin thou hast had no pleasure: then said I, Lo, I come (in the volume of thy book it is written of me) to do thy will, O God. Eph. v. 2. Christ hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling favour.

c Matth. vi. 12. And forgive us our debts, as we forgive our debtors.

d Rom. iii. 24, 25. Being justified freely by his grace, thro' the redemption that is in Jesus Christ: whom God hath set forth to be a propitiation, thro' faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. Heb. x. 14. For by one offering he hath perfected for ever them that are sanctified.

My creditor has nought to say *e*,
 Yet never had I aught to pay *f*.
 He freely pardon'd ev'ry mite *g*,
 Yet would no single farthing quit *h*.
 Hence ev'ry bliss that falls to me
 Is dearly bought, yet wholly free *i*.
 All pardon that I need I have,
 Yet daily pardon need to crave *k*.
 The law's arrest keeps me in awe *l*,
 But yet 'gainst me there is no law *m*.

e Rom. viii. 33, 34. Who shall lay any thing to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

f Rom. v. 6. For when we were yet without strength, in due time Christ died for the ungodly. *v*. 8. But God commendeth his love towards us, in that while we were yet sinners, Christ died for us.

g Acts xiii. 38, 39. Be it known unto you therefore, men and brethren, that thro' this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

h Rom. iii. 24, 25. See letter *d*. Chap. viii. 22. He spared not his own Son, but delivered him up for us all.

i 1 Pet. i. 18, 19. For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot. Eph. i. 7. In whom we have redemption thro' his blood, the forgiveness of sins, according to the riches of his grace. 2 Tim. i. 9. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began.

k Psalm ciii. 3. Who forgiveth all thine iniquities; who healeth all thy diseases. And xxv. 11. For thy name's sake, O Lord, pardon mine iniquity; for it is very great. Luke xi. 4. And forgive us our sins; for we also forgive every one that is indebted to us. Dan. ix. 19. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not for thine own sake, O my God; for thy city, and thy people, are called by thy name.

l Psal. cxix. 120. My flesh trembleth for fear of thee, and I am afraid of thy judgements. Rom. vii. 9. I was alive without the law once: but when the commandment came, sin revived, and I died. *v*. 13. Was then that which is good made death unto me?

SECT. VI. THE BELIEVER'S RIDDLE.

Though truth my just damnation crave *n*,
 Yet truth's engag'd my soul to save *o*.
 My whole salvation comes by this,
 Fair truth and mercy's mutual kiss *p*.
 Law-breakers ne'er its curse have miss'd;
 But I ne'er kept it, yet am bless'd *q*.
 I can't be justify'd by it *r*,
 And yet it can't but me acquit *s*.

God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

m Gal. v. 23. The fruit of the Spirit is—meekness, temperance, against such there is no law. 1 Tim. i. 9. Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, &c.

n Ezek. xviii. 4. The soul that sinneth, it shall die.

o 1 Tim. i. 15. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

p Psalm lxxxv. 10. Mercy and truth are met together: righteousness and peace have kissed each other.

q Gal. iii. 10. As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. v. 13, 14. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

r Rom. iii. 20. Therefore by the deeds of the law, there shall no flesh be justified in his sight: for by the law is the knowledge of sin. Gal. ii. 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ: that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. Chap. iii. 11. But that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith.

s Rom. viii. 1. There is therefore now no condemnation to them which are in Christ Jesus. v. 3, 4. For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 2 Cor. v. 21. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. Rom. iii. 26. To declare, I say, at this time his righteousness;

I'm not oblig'd to keep it more *s*,
 Yet more oblig'd than e'er before *t*,
 By perfect doing life I find *u*,
 Yet *do* and *live* no more me bind *v*.
 These terms no change can undergo,
 Yet sweetly chang'd they are *w*: for lo,
 My *doing* caus'd my life *x*, but now
 My *life's* the cause that makes me *do y*.

that he might be just, and the justifier of him which believeth in Jesus.

s Rom. vi. 14. Sin shall not have dominion over you: for ye are not under the law, but under grace. Gal. v. 1--4. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For, I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

t Rom. vi. 1, 2. What shall we say then? shall we continue in sin, that grace may abound? God forbid: how shall we, that are dead to sin, live any longer therein? *v*. 15. What then? shall we sin, because we are not under the law, but under grace? God forbid.

u Rom. v. 17, 18, 19. They which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.---By the righteousness of one, the free gift came upon all men unto justification of life.---By the obedience of one shall many be made righteous.

v Rom. x. 5--9. For Moses describeth the righteousness which is of the law, That the man which doth these things, shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above;) or, who shall descend into the deep? (that is, to bring up Christ again from the dead:) but what faith it? The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith which we preach, That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved.

w Rom. iii. 31. Do we then make void the law through faith? God forbid; yea, we establish the law.

x Rom. x. 5. See letter *v*.

y John xiv. 19. Because I live, ye shall live also. Chap. xv. 5. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. Rom. vii. 4. Wherefore, my brethren, ye also

Though *works of righteousness* I store *z*,
 Yet *righteousness of works* abhor *a*;
 For righteousness without a flaw
 Is *righteousness without the law* *b*.
 In duties way I'm bound to lie *c*,
 Yet out of duties bound to fly *d*:
 Hence merit I renounce with shame *e*,
 Yet right to life by merit claim *f*.
 Merit of perfect righteousness
 I never had *g*, yet never miss *h*;

are become dead to the law by the body of Christ: that ye should, be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. Ezek. xxxvi. 27. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements, and do them.

z Phil. i. 11. Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

a Phil. iii. 9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Isa. lxiv. 6. All our righteousnesses are as filthy rags. Rom. iv. 6. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works.

b Rom. iii. 20, 21, 22. Therefore, by the deeds of the law, there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe: for there is no difference.

c Prov. viii. 34. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

d Isa. lvii. 12. I will declare thy righteousness, and thy works, for they shall not profit thee. Luke xvii. 10. When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

e Psalm xvi. 2. O my soul, thou hast said unto the Lord, Thou art my Lord; my goodness extendeth not to thee. Ezek. xxxvi. 32. Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

f Rom. v. 18, 19. By the righteousness of one, the free gift came upon all men unto justification of life. By the obedience of one shall many be made righteous. Isa. xlv. 24, 25. Surely, shall one say, In the Lord have I righteousness and strength: even to him shall men come, and all that are incensed against him shall be a-

On this condition I have all *i*,
 Yet all is unconditional *k*.
 Though freest mercy I implore *l*,
 Yet I am safe on justice' icore *m*.
 Which never could the guilty free *n*,
 Yet fully clears most guilty me *o*.

shamed. In the Lord shall all the seed of Israel be justified, and shall glory.

g Rom. iii. 9, 10. What then? are we better than they? No, in no wise: for we have proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no not one. *v*. 19. Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.

h 1 Cor. i. 30. But of him are ye in Christ Jesus, who of God is made unto us—righteousness. Isa. xlv. 24. See letter *f*. Jer. xxiii. 6. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

i Isa. xlii. 21. The Lord is well pleased for his righteousness' sake, he will magnify the law, and make it honourable. Matth. iii. 15. Thus it becometh us to fulfil all righteousness. *verse* 17. And lo, a voice from heaven, saying, This is my beloved Son. in whom I am well pleased.

k Isa. lv. 1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea, come, buy wine and milk without money, and without price. Rev. xxii. 17. Whosoever will, let him take the water of life freely.

l Psalm li. 1. Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions.

m Rom. iii. 24, 25, 26. Being justified freely by his grace, thro' the redemption that is in Jesus Christ: whom God hath set forth to be a propitiation, thro' faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. 1 John i. 9. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

n Exod. xxiv. 6, 7. And the Lord passed by before him, and proclaimed, The Lord, The Lord God,—that will by no means clear the guilty.

o Rom. iv. 5. To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

S E C T. VII.

The mystery of God the Justifier, Rom. iii. 26. justified both in his justifying and condemning; or soul justification and self condemnation.

MY Jesus needs not save *a*, yet must *b*;
He is my hope *c*, I am his trust *d*.

He paid the double debt, well known
To be all mine, yet all his own *e*.

Hence, though I ne'er had more or less
Of justice pleasing righteousness *f*,
Yet here is one wrought to my hand,
As full as justice can demand *g*.

a Rom. ix. 5. Christ is over all, God blessed for ever.

b John x. 16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. *v.* 18. No man taketh it [my life] from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. Luke ii. 49. And Jesus said unto them [Joseph and his mother], How is it that ye sought me? wist ye not that I must be about my Father's business?

c Jer. xiv. 8. O the hope of Israel, the Saviour thereof in time of trouble, &c. Chap. xvii. 17. Be not a terror unto me, thou art my hope in the day of evil. 1 Tim. i. 1. Paul an apostle of Jesus Christ, by the commandment of God our Saviour, and the Lord Jesus Christ, which is our hope.

d John xvii. 6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me. 2 Tim. i. 12. I know whom I have believed; and I am persuaded that he is able to keep that which I have committed unto him against that day.

e Isa. liii. 4, 5, 6. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. *v.* 8. For the transgression of my people was he stricken. Heb. vii. 22. By so much was Jesus made a surety of a better testament.

f Rom. iii. 9, 10, 19. See letter *g* forecited.

g Dan. ix. 24. Seventy weeks are determined upon thy people;

By this my Judge is more pleas'd
 Than e'er my sin his honour leas'd b.
 Yea, justice can't be pleas'd so well
 By all the torments borne in hell i.
 Full satisfaction here is such,
 As hell can never yield so much k;
 'Though justice therefore might me damn,
 Yet by more justice sav'd I am l.

and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, &c. Zech. xiii. 7. Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered, and I will turn mine hand upon the little ones.

b Rom. v. 8-11. But God commendeth his love towards us, in that while we were sinners, Christ died for us. Much more then being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, we shall be saved by his life. And not only so, but we also joy in God, thro' our Lord Jesus Christ, by whom we have now received the atonement. Heb. ix. 14. How much more shall the blood of Christ, who, thro' the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God?

i Heb. x. 5, 6. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared for me: in burnt-offerings and sacrifices for sin thou hast had no pleasure. v. 14. By one offering he hath perfected for ever them that are sanctified. v. 49. Of how much forer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

k Rom. v. 11. See letter h. Eph. v. 2. Christ hath given himself for us, an offering and a sacrifice to God for a sweet-smelling favour. i Pet. i. 18, 19. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot. Gal. iii. 13. Christ hath redeemed us from the curse of the law, being made a curse for us.

l i Pet. iii. 18. Christ hath once suffered for sins, the just for the unjust, (that he might bring us to God), being put to death in the flesh, but quickened by the Spirit. Rom. iii. 26. To declare, I say, at this time his righteousness; that he might be

Here ev'ry divine property
 Is to the highest set on high *m*;
 Hence God his glory would injure,
 If my salvation were not sure *n*.
 My peace and safety lie in this,
 My Creditor my Surety is *o*,
 The judgement-day I dread the less,
 My Judge is made my righteousness *p*.
 He paid out for a bankrupt crew
 The debt that to himself was due;
 And satisfy'd himself for me,
 When he did justice satisfy *q*.

just, and the justifier of him which believeth in Jesus. 1 John ii. 2. And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. Chap. iv. 10. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

m Rom. iii. 25. Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. Psalm lxxxv. 10. Mercy and truth are met together; righteousness and peace have kissed each other. 2 Cor. v. 18, 19. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. *v*. 21. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. Luke ii. 14. Glory to God in the highest, and on earth peace, good-will towards men.

n Isa. xlv. 23. Sing, O ye heavens; for the Lord hath done its shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein; for the Lord hath redeemed Jacob, and glorified himself in Israel. Eph. i. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. *v*. 12. That we should be to the praise of his glory who first trusted in Christ.

o Psalm cxix. 122. Be surety for thy servant for good: let not the proud oppress me. Heb. vii. 22. By so much was Jesus made a surety of a better testament.

p 1 Cor. i. 30. But of him are ye in Christ Jesus, who of God, is made unto us: righteousness. Chap. xv. 55, 56, 57. O death where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law: But thanks be to God, which giveth us the victory, thro' our Lord Jesus Christ.

He to the law, though Lord of it,
 Did most obediently submit *r*.
 What he ne'er broke, and yet must die,
 I never kept, yet live must I *s*.
 The law, which him its keeper kill'd,
 In me its breaker is fulfill'd *s*;
 He magnify'd and honour'd more
 Than sin defac'd it e'er before *t*.
 Hence though the law condemn at large,
 It can lay nothing to my charge *u*;

g Zech. xiii. 7. See letter *g*. Rom. ix. 5. Christ is over all, God blessed for ever. Phil. iii. 6, 7, 8. Christ Jesus being in the form of God, thought it no robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

r *Ibid.* Gal. iv. 4, 5. But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

s 1 Pet. iii. 18. See letter *i*. 2 Cor. v. 21. See letter *m*. 1 John iv. 9. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him.

t Rom. viii. 3, 4. For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

u Isa. xlii. 21. The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable. Rom. v. 18,--21. Therefore, as by the offence of one, judgement came upon all men to condemnation: even so by the righteousness of one, the free gift came upon all men unto justification of life. For, as by one man's disobedience many were made sinners: so by the obedience of one shall many be made righteous. Moreover, the law entered, that the offence might abound; but where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

u Rom. viii. 1. There is therefore now no condemnation to them which are in Christ Jesus. v. 3, 4. See letter *s*. v. 33, 34. Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that

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Nor find such ground to challenge me,
As Heaven hath found to justify *v*.

But though he freely me remit,
I never can myself acquit *w*.

My Judge condemns me not, I grant;
Yet justify myself I can't *x*.

From him I have a pardon got,
But yet myself I pardon not *y*.

His rich forgiveness still I have,
Yet never can myself forgive *z*.

The more he's toward me pleas'd,
The more I'm with myself displeas'd *a*.

The more I am absolv'd by him,

The more I do myself condemn *b*.

died, yea rather, that is risen again, who is even at the right-hand of God, who also maketh intercession for us.

v Job xxxiii. 24. Then he is gracious unto him, and saith, Deliver him from going down to the pit, I have found a ransom. Rom. iii. 25, 26. Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus.

w 2 Sam. xii. 13. And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin, thou shalt not die. Psalm li. 2, 3. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me.

x Rom. viii. 1, 33. See letter u. Job ix. 20. If I justify myself, mine own mouth shall condemn me; if I say I am perfect, it shall also prove me perverse.

y 2 Cor. vii. 11. For behold, this self-same thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!

z Isa. xxxviii. 15. What shall I say? he hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul.

a Ezek. xvi. 63. That thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee, for all that thou hast done, saith the Lord God.

When he in heaven dooms me to dwell,
 Then I adjudge myself to hell *c*;
 Yet still I to his judgement gree,
 And clear him for absolving me *d*.

b Luke xviii. 13, 14. And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted. Ezek. xxxvi. 31, 32. Then shall ye remember your own evil ways, and your doings, that were not good, and shall lothe yourselves in your own sight, for your iniquities, and for your abominations. Nor for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Jer. xxxi. 19. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

c Matth. xxv. 34,---39. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? 1 Cor. xi. 31. If we would judge ourselves, we should not be judged. Luke xv. 20, 21. And he [the prodigal son] arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. Gen. xxxii. 9, 10. And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth which thou hast shewed unto thy servant; for with my staff I passed over this Jordan, and now I am become two bands.

d Psalm li. 4. Against thee, thee only have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. And xi. 7. The righteous Lord loveth righteousness, his countenance doth behold the upright. And cxly. 16, 17. Thou openest thine hand, and satisfiest the desire of every living thing. The Lord is righteous

Thus he clears me, and I him clear,

I justify my Justifier *e*.

Let him condemn or justify,

From all injustice I him free *f*.

S E C T. VIII.

*The mystery of sanctification imperfect in this life; or
the believer doing all, and doing nothing.*

MINE arms embrace my God *a*, yet I
Had never arms to reach so high *b*;

in all his ways, and holy in all his works. Rev. xv. 3. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

e Rom. iii. 26. To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Isa. xlv. 21. There is no God else beside me, a just God and a Saviour. *v*. 24. Surely shall one say, In the Lord have I righteousness and strength. Chap. lxiii. 1. Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Zech. ix. 9. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee; he is just, and having salvation, &c.

f Job xxv. 4, 5, 6. How then can man be justified with God? or, how can he be clean that is born of a woman? Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. How much less man that is a worm: and the son of man which is a worm? Psalm lxxxix. 14. Justice and judgement are the habitation of thy throne: mercy and truth shall go before thy face. And xcvi. 2. Clouds and darkness are round about him: righteousness and judgement are the habitation of his throne. Rom. iii. 19, 20. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore, by the deeds of the law, there shall no flesh be justified in his sight: for by the law is the knowledge of sin. *v*. 23, 24, 25. For all have sinned, and come short of the glory of God; being justified freely by his grace thro' the redemption that is in Jesus Christ: whom God hath set forth to be a propitiation, thro' faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; Psalm xxii. 2, 3. O my God, I cry in

His arm alone me holds *c*, yet lo,
 I hold and will not let him go *d*.
 I do according to his call,
 And yet not I, but he does all *e*;
 But though he works to will and do *f*,
 I without force work freely too *g*.
 His will and mine agree full well *h*,
 Yet disagree like heav'n and hell *i*,

the day-time, but thou hearest not; and in the night-season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel.

a Song iii. 4. It was but a little that I passed from them, but I found him whom my soul loveth; I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

b Psalm lxi. 2. From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I.

c Psalm lxiii. 8. My soul followeth hard after thee: thy right hand upholdeth me. Isa. xli. 10. Fear thou not, for I am with thee: be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness.

d Gen. xxxii. 26. And he [the angel] said, Let me go, for the day breaketh: And he [Jacob] said, I will not let thee go, except thou bless me.

e 1 Cor. xv. 10. But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me, v. 58. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

f Phil. ii. 13. It is God which worketh in you, both to will and to do of his good pleasure.

g Psalm cx. 3. Thy people shall be willing in the day of thy power. And cxvi. 16. Oh Lord, truly I am thy servant, I am thy servant; and the son of thy hand-maid: thou hast loosed my bonds.

h Matth. vi. 10. Thy will be done in earth as it is in heaven. Psalm xl. 8. I delight to do thy will, O my God: yea, thy law is within my heart.

i Matth. xxi. 28, 29. A certain man had two sons, and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not, &c. John v. 40. Ye will not come to me, that ye might have life. Matth. xxiii. 37. O

SECT. VIII. THE BELIEVER'S RIDDLE.

His nature's mine *k*, and mine is his *l*;

Yet so was never that nor this *m*.

I know him and his name, yet own

He and his name can ne'er be known *n*.

His gracious coming makes me do,

I know he comes, yet know not how *o*.

I have no good but what he gave *p*,

Yet he commends the good I have *q*.

Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

k 2 Pet. i. 4. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature.

l Heb. ii. 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. *o* 16. For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

m Isa. xl. 17. All nations before him are as nothing, and they are counted to him less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare unto him?

n Psalm ix. 10. They that know thy name will put their trust in thee. Prov. xxx. 3, 4. I [Agur] neither learned wisdom, nor have the knowledge of the holy. Who hath ascended up into heaven, or descended? who hath gathered the winds in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name? and what is his son's name, if thou canst tell?

o Song iv. 16. Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out: let my beloved come into his garden, and eat his pleasant fruits.

John iii. 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit?

p 1 Chron. xxix. 14. And David said,---But who am I, and what is my people, that we should be able to offer so willingly after this sort; for all things come of thee, and of thine own have we given thee. 2 Cor. iii. 5. Not that we are sufficient of ourselves to think any thing as of ourselves: but our sufficiency is of God.

q 2 Cor. x. 18. For not he that commendeth himself is approved, but whom the Lord commendeth. Rom. xii. 1, 2. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto

And though my good to him ascends *r*,
 My goodness to him ne'er extends *s*.
 I take hold of his cov'nant free *s*,
 But find it must take hold of me *t*.
 I'm bound to keep it *u*, yet 'tis bail,
 And bound to keep me without fail *v*.

God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

✧ Psalm xxv. 1. Unto thee, O Lord, do I lift my soul. And cxli. 2. Let my prayer be set forth before thee as incense; and the lifting up of my hands, as the evening sacrifice. Eph. iii. 2. In whom [Christ Jesus] we have boldness and access with confidence by the faith of him. Heb. x. 19. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, &c.

✧ Psalm xvi. 2. O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee.

✧ Isa. lvi. 4. Thus saith the Lord unto the eunuchs that---take hold of my covenant, &c. *v*. 6. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that---taketh hold of my covenant, &c.

✧ Zech. i. 6. But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us. Psalm cx. 2, 3. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, &c. Rom. i. 16. I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek. 2 Cor. ii. 16.---to the other we are the savour of life unto life: and who is sufficient for these things.

✧ Psalm ciii. 17, 18. The mercy of the Lord is from everlasting to everlasting upon them that fear him: and his righteousness unto children's children: to such as keep his covenant, and to those that remember his commandments to do them. John xvii. 6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

✧ Psalm lxxix. 33.---36. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn, by my holiness, that I will

The bond on my part cannot last *w*,
 Yet on both sides stands firm and fast *x*.
 I break my bands at ev'ry shock,
 Yet never is the bargain broke *y*.
 Daily, alas! I disobey *z*,
 Yet yield obedience ev'ry day *a*.
 I'm an imperfect perfect man *b*,
 That can do all, yet nothing can *c*.

not lie unto David. His seed shall endure for ever, and his throne as the sun before me.

Psalm lxxxix. 30, 31, 32. If his children forsake my law, and walk not in my judgements; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes.

Psalm lxxxix. 2, 3, 4. For I have said, Mercy shall be built up for ever; thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my Chosen, I have sworn unto David my servant. Thy seed will I establish for ever, and build up thy throne to all generations. Ps. 28, 29. My mercy will I keep for ever more, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. Jer. xxxii. 40. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

Psalm lxxviii. 37. Their heart was not right with him, neither were they steadfast in his covenant. Isa. liv. 10. The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee.

James iii. 2. In many things we offend all.

Psalm lxi. 8. So will I sing praise unto thy name for ever, that I may daily perform my vows. Heb. iii. 13. But exhort one another daily while it is called, To-day; lest any of you be hardened through the deceitfulness of sin.

Psalm xxxvii. 37. Mark the perfect man, and behold the upright: for the end of that man is peace. Rev. iii. 2. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

Philip. iv. 13. I can do all things through Christ which strengtheneth me. John xv. 5. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

I'm from beneath *d*, and from above *e*,
 A child of wrath *f*, a child of love *g*.
 A stranger e'en where all may know;
 A pilgrim, yet I no where go *h*.
 I trade abroad, yet stay at home *i*;
 My tabernacle is my tomb *k*.
 I can be prison'd, yet abroad;
 Bound hand and foot, yet walk with God *l*.

d John viii. 23. And Jesus said unto the Jews, ye are from beneath---: ye are of this world, &c.

e Gal. iv. 26. Jerusalem which is above, is free, which is the mother of us all. *v*. 28. Now we, brethren, as Isaac was, are the children of promise. John i. 13. Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And iii. 5, 6. Jesus answered. Verily, verily, I say unto thee, [Nicodemus] Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.---That which is born of the Spirit is spirit.

f Eph. ii. 3. We---were by nature the children of wrath, even as others.

g Rom. iv. 8.---The children of the promise are counted for the seed.

h Heb. xi. 13. These all---confessed that they were strangers and pilgrims on the earth. 1 Pet. ii. 11. Dearly beloved, beseech you as strangers and pilgrims, &c.

i Phil. iii. 20. For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ.

k 2 Cor. v. 1, 2. For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan earnestly, desiring to be clothed upon with our house which is from heaven. *v*. 4. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

l Acts xvi. 24, 25. The jailor, having received such a charge thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God. 2 Tim. ii. 9. Wherein I suffer trouble as an evil doer, even unto bonds; but the word of God is not bound. 2 Cor. vi. 4, 5. But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labour, in watchings, in fastings.

S E C T. IX.

The mystery of various names given to saints and church of Christ; or, The flesh and Spirit described from inanimate things: vegetables and sensitives.

TO tell the world my proper name,
Is both my glory and my shame *a*:
For like my black but comely face,
My name is Sin, my name is Grace *b*.
Most fitly I'm assimilate
To various things *inanimat*;
A standing lake *c*, a running flood *d*,
A fixed star *e*, a passing cloud *f*.

a Hof. i. 9. Then said God, Call his name Lo-ammi: for ye are not my people, and I will not be your God. And ii. 1. Say ye unto your brethren, Ammi, and to your sisters, Ruhamah. v. 23. And I will have mercy upon her that had not obtained mercy, and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.

b Song i. 5. I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. 1 Tim. i. 15. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Isa. lxiii. 2, 3. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

c Jer. xlviii. 11. Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore, his taste remained in him, and his scent is not changed.

d Isa. xlv. 3. I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring.

e Dan. xii. 3. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever—And in opposition to those called wandering stars, Jude 13.

f Hos. vi. 4. O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning-cloud, and as the early dew it goeth away.

A Cake unturn'd, nor cold, nor hot *g*;
 A vessel sound *b*, a broken pot *i*;
 A rising sun *k*, a drooping wing *l*;
 A flinty rock *m*, a flowing spring *n*.
 A rotten beam *o*, a virid stem *p*;
 A menstrous cloth *q*, a royal gem *r*;
 A garden barr'd *s*, an open field *s*;
 A gliding stream *t*, a fountain seal'd *u*.

g Hof. vii. 8. Ephraim, he hath mixed himself among the people. Ephraim is a cake not turned. Rev. iii. 15. I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot.

b Rom. ix. 21. Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

i Psalm xxxi. 12. I am forgotten as a dead man out of mind: I am like a broken vessel.

k Matth. xiii. 43. Then shall the righteous shine forth as the sun, in the kingdom of their Father.

l Psalm lv. 6. And I said, O that I had wings like a dove! for then would I fly away, and be at rest.

m Zech. vii. 12. They made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit, by the former prophets.

n John iv. 13, 14. Jesus answered and said unto her—Who-soever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him, shall be in him a well of water springing up unto everlasting life.

o Isa. xvii. 9, 10. In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left, because of the children of Israel: and there shall be desolation. Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength: therefore shalt thou plant pleasant plants, and shalt set it with strange slips. Chap. xxvii. 11. When the boughs thereof are withered, they shall be broken off: the women came and set them on fire: for it is a people of no understanding, &c.

p Prov. xi. 28. The righteous shall flourish as a branch. Psalm xcii. 12, 13. The righteous shall flourish like the palm-tree: he shall grow like the cedar in Lebanon. Those that be planted in the house of the Lord, shall flourish in the courts of our God.

q Isa. xxx. 22. Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstrous cloth, shall say unto it, Get thee hence. Chap. lxiv. 6. But we are all as an unclean thing, and all our righteousnesses are as filthy rags.

Of various *vegetables* see
 A fair and lively map in me.
 A fragrant rose *v*, a noisome weed *w*;
 A rotting *x*, yet immortal seed *y*.
 I'm with'ring grass *z*, and growing corn *a*;
 A pleasant plant *b*, an irksome thorn *c*;
 An empty vine *d*, a fruitful tree *e*;
 An humble shrub *f*, a cedar high *g*.

r Isa. lxii. 3. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

s Song iv. 12. A garden inclosed is my sister, my spouse.

t Matth. xlii. 24, 25. Another parable he put forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way.

u Song iv. 5. [My sister is] a fountain of gardens, a well of living waters, and streams from Lebanon.

v Song iv. 12. A spring shut up, a fountain sealed is my sister, my spouse.

w Isa. xxxv. 1. The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose.

x Isa. v. 4. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, it brought forth wild grapes.

y Gen. iii. 19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

z 1 Pet. i. 23. Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever.

a Isa. xl. 7. The grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it: surely the people is grass.

b Hos. xiv. 7. They that dwell under his shadow shall return, they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.

c Isa. v. 7. The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant.

d Mic. vii. 4. The best of them is a brier: the most upright is sharper than a thorn-hedge.

e Hos. x. 1. Israel is an empty vine, he bringeth forth fruit unto himself.

f Psalm l. 3. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doth shall prosper.

g Ezek. xvii. 5, 6. He [a great eagle] took also of the seed of the land, and planted it in a fruitful field, he placed it by great

A noxious brier *b*, a harmless pine *i*;

A sapless twig *k*, a bleeding vine *l*;

A stable fir *m*, a pliant bush *n*;

A noble oak *o*, a naughty rush *p*.

With *sensitives* I may compare,

While I their various natures share :

Their distinct names may justly suit

A strange, a reasonable brute *q*.

waters, and set it as a willow-tree. And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs. *v.* 24. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it. Mark iv. 30, 31. And Jesus said, Whereunto shall ye liken the kingdom of God? or, with what comparison shall we compare it? It is like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth.

g Psalm xcii. 12. The righteous shall grow like a cedar in Lebanon.

h Mic. vii. 4. See letter c.

i Isa. xli. 19. I will set in the desert the fir-tree, and the pine, and the box-tree together.

k John xv. 4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. *v.* 6. If a man abide not in me, he is cast forth as a branch, and is withered.

l John xv. 5. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. Song ii. 13. The fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell. *v.* 15. Take us the foxes, the little foxes that spoil the vines; for our vines have tender grapes.

m Isa. lv. 13. Instead of the thorn shall come up the fir-tree, and instead of brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off. And lx. 13. The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary, and I will make the place of my feet glorious.

n Matth. xi. 7. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

o Isa. vi. 13. But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil-tree, and as an oak whose substance

The sacred page my state describes
 From volatile and reptile tribes;
 From ugly vipers *r*, beauteous birds *s*;
 From soaring hawks *s*, and swinish herds *t*.
 I'm rank'd with beasts of diff'rent kinds,
 With spiteful tygers *u*, loving hinds *v*;
 And creatures of distinguish'd forms,
 With mounting eagles *w*, creeping worms *x*.
 A mixture of each sort I am;
 A hurtful snake *y*, a harmless lamb *z*;

is in them, when they cast their leaves: so the holy seed shall be the substance thereof.

p Isa. lviii. 5. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?

q Psalm lxxiii. 22. So foolish was I [Asaph], and ignorant: I was a beast before thee. Prov. xxx. 2. Surely I [Agur] am more brutish than any man, and have not the understanding of a man.

r Matth. iii. 7. But when John saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, &c.

s Song ii. 12. The time of the singing of birds is come, and the voice of the turtle is heard in our land.

t Isa. lx. 8. Who are these that fly as a cloud, and as the doves to their windows?

u Matth. vii. 6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rent you. 2 Pet. ii. 22. But it is happened to them according to the true proverb, The dog is turned to his own vomit again: and the sow that was washed to her wallowing in the mire.

v Psalm xxii. 16. For dogs have compassed me, the assembly of the wicked have inclosed me: they pierced my hands and my feet, Phil. iii. 2. Beware of dogs, beware of evil-workers, beware of the concision.

w Psalm xviii. 33. God maketh my feet like hinds' feet, and setteth me upon my high places. Prov. v. 19. Let her [the wife of thy youth] be as the loving hind, and pleasant roe; let her breasts satisfy thee at all times, and be thou ravished always with her love.

x Isa. xl. 31. They shall mount up with wings as eagles. *y* Psalm xxii. 6. But I am a worm, and no man. Isa. xli. 14. Fear not, thou worm Jacob, and ye men of Israel, &c.

z Psalm lviii. 4. Their poison is like the poison of a serpent; they are like the deaf adder that stoppeth her ear.

A tardy afs *a*, a speedy roe *b*;
 A lion bold *c*, a tim'rous doe *d*.
 A slothful owl *e*, a busy ant *f*;
 A dove to mourn *g*, a lark to chant *h*:
 And with less equals to compare,
 An ugly toad *i*, an angel fair *k*.

S E C T. X.

The mystery of the saints' old and new man further described; and the means of their spiritual life.

TEmptations breed me much annoy *a*,
 Yet divers such I count all joy *b*.

a John xxi. 15. So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

a Job xi. 12. Vain man would be wise, though man be born like a wild afs's colt.

b Prov. vi. 5. Deliver thyself [my son] as a roe from the hand of the hunter.

c Prov. xxviii. 1. The righteous are bold as a lion.

d Isa. ii. 19. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his Majesty, when he ariseth to shake terribly the earth.

e Psalm cii. 6. I am like an owl of the desert.

f Prov. vi. 6. Go to the ant, thou sluggard, consider her ways, and be wise, &c.

g Isa. xxxviii. 14. Like a crane or a swallow, so did I chatter: I did mourn as a dove; mine eyes fail with looking upward: O Lord, I am oppressed, undertake for me. Ezek. vii. 16. But they that escape of them [Israel], shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

h Song ii. 12. The time of the singing of birds is come, and the voice of the turtle is heard in our land.

i Rom. iii. 13.---The poison of asps is under their lips. Job xl. 4. Behold, I am vile, what shall I answer thee! I will lay mine hand upon my mouth.

k Acts vi. 15. And all that sat in the council, looking stedfastly on him [Stephen], saw his face as it had been the face of an angel. 2 Cor. iii. 18. But we all with open face, beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

a Heb. xii. 11. Now no chastening for the present seemeth to

On earth I see confusions reel *c*,
 Yet wisdom ord'ring all things well *d*.
 I sleep, yet have a waking ear *e*;
 I'm blind and deaf yet see and hear *f*:
 Dumb, yet cry, *Abba, Father*, plain *g*,
 Born only once, yet born again *h*.
 My heart's a mirror dim and bright *i*,
 A compound strange of day and night *k*:

be joyous, but grievous, &c. 1 Pet. i. 6. Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations.

b James i. 2. My brethren, count it all joy when ye fall in- to divers temptations.

c Psalm lxxii. 5. They know not, neither will they under- stand; they walk on in darkness: all the foundations of the earth are out of course.

d Psalm xxix. 10. The Lord sitteth upon the flood: yea, the Lord sitteth King for ever. And lxxxix. 9. Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them. Rom. viii. 28. And we know that all things work toge- ther for good, to them that love God, to them who are the cal- led according to his purpose.

e Song v. 2. I sleep, but my heart waketh: it is the voice of my Beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.

f Isa. xlii. 18, 19. Hear, ye deaf, and look, ye blind, that ye may see. Who is blind, but my servant? or deaf, as my mes- senger that I sent? who is blind, as he that is perfect, and blind as the Lord's servant? And xxxv. 5. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

g Isa. xxxv. 6. Then shall—the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the de- sert. Rom. viii. 15. For ye have not received the spirit of bon- dage again to fear; but ye have received the spirit of adoption, whereby we cry, *Abba, Father*.

h John iii. 3.—6. Jesus answered and said unto him, [*Nico- demus*], Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. *Nicodemus* saith unto him, How can a man be born when he is old? can he en- ter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh: and that which is born of the Spirit, is spirit.

i Lam. v. 17. For this our heart is faint, for these things our

Of dung and di'monds, dross and gold *l*;
Of summer heat, and winter cold *m*.

Down like a stone I sink and dive *n*,
Yet daily upward soar and thrive *o*.
To heav'n I fly, to earth I tend *p*;
Still better grow, yet never mend *q*.

eyes are dim. Isa. xxxii. 3. And the eyes of them that see, shall not be dim, &c.

l Zech. xiv. 7. But it shall be one day, which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light.

m Mal. ii. 3. Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts, and one shall take you away with it. Phil. iii. 8. Yea, doubtless and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ. Isa. lxii. 3. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Isa. i. 25. And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin. Job xxiii. 10. God knoweth the way that I take: when he hath tried me, I shall come forth as gold.

n Psalm xxxix. 3. My heart was hot within me, while I was musing the fire burned. Luke xxiv. 32. And they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures? Mat. xxiv. 12. And because iniquity shall abound, the love of many shall wax cold. Rev. ii. 4. Nevertheless, I have somewhat against thee, because thou hast left thy first love.

o Psalm xlii. 6, 7. O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar. Deep calleth unto deep, at the noise of thy water-spouts: all thy waves and thy billows are gone over me.

p Psalm xlii. 8, 9. Yet the Lord will command his loving kindness in the day-time, and in the night his song shall be with me, and my prayer unto the God of my life. I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy? v. 11. Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God, for I will yet praise him, who is the health of my countenance, and my God.

q Col. iii. 1, 2. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. Psalm xliv. 25. Our soul is bowed down to the dust: our belly cleaveth unto the earth.

My heav'n and glory's sure to me,
 Though thereof seldom sure I be r:
 Yet what makes me the surer is,
 God is my glory s, I am his s.
 My life's expos'd to open view t,
 Yet closely hid and known to few u.
 Some know my place, and whence I came,
 Yet neither whence, nor where I am v.

g Hos. xiv. 5. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. v. 7. They that dwell under his shadow shall return, they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. Phil. iii. 12, 13, 14. Not as though I had already attained; either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus. Rom. vii. 23, 24. But I see another law in my members, warring against the law of my mind and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am, who shall deliver me from the body of this death?

r John xiv. 2, 3. In my Father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. 2 Pet. i. 10. Wherefore the rather brethren, give all diligence to make your calling and election sure. Heb. iv. 1. Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.

f Psalm iii. 3. But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head. Isa. lx. 19. The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory.

s Isa. xlv. 13. I will place salvation in Zion for Israel my glory. 2 Cor. viii. 23. Whether do any enquire of Titus, he is my partner, and fellow-helper concerning you: or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ.

t Psalm xlv. 13. Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

u Col. iii. 3. Your life is hid with Christ in God.

v John iii. 9, 10. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him,

I live in earth, which is not odd;
 But lo, I also live in God *w*:
 A Spirit without flesh and blood,
 Yet with them both to yield me food *x*.
 I leave what others live upon,
 Yet live I not on bread alone;
 But food adapted to my mind,
 Bare words, yet not on empty wind *y*.
 I'm no *Anthropopagite* rude,
 Though fed with human flesh and blood;
 But live superlatively fine,
 My food's all spirit, all divine *z*.
 I feast on fulness night and day *a*,
 Yet pinch'd for want I pine away *b*,

Art thou a master of Israel, and knowest not these things? Prov. xiv. 10. The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy. 1 John iv. 16. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. *w* Gal. ii. 20. I am crucified with Christ: Nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

x John iv. 24. God is a Spirit, and they that worship him must worship him in Spirit and in truth. And vi. 53, 54, 55. Then Jesus said unto them, [the Jews], Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed.

y Mat. iv. 4. But Jesus answered and said [unto the tempter,] It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Jer. xv. 16. Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart, for I am called by thy name, O Lord God of hosts.

z John vi. 57, 58. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. *a* 63. It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life.

My leanness, leanness, ah ! I cry *c*;

Yet fat and full of sap am I *d*.

As all amphibious creatures do,

I live in land and water too *e* :

To good and evil equal bent *f*;

I'm both a devil *g*, and a saint *h*.

While some men who on earth are gods *i*,

Are with the God of heaven at odds *k*,

a Isa. xxv. 6. And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. Psalm i. 2. But his delight is in the law of the Lord, and in his law doth he meditate day and night.

b Isa. xli. 17. When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. Psalm xl. 17. But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer, make no tarrying, O my God.

c Isa. xxiv. 16. * From the uttermost parts of the earth have we heard songs, even glory to the righteous: but I said, My leanness, my leanness, wo unto me: the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

d Psalm xcii. 13, 14. Those that be planted in the house of the Lord, shall flourish in the courts of our God. They shall still bring forth fruit in old age: they shall be fat and flourishing. And civ. 16. The trees of the Lord are full of sap: the cedars of Lebanon which he hath planted.

e Psalm cxvi. 9. I will walk before the Lord in the land of the living. And lxi. 1, 2. Save me, O God, for the waters are come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me. And lxxxviii. 17. Thy terrors come round about me daily like water, they compassed me about together.

f Rom. vii. 21. I find then a law, that when I would do good, evil is present with me.

g John vi. 70. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? And viii. 44. Ye are of your father the devil, and the lusts of your Father ye will do. James i. 15. This wisdom descendeth not from above, but is earthly, sensual, devilish.

h 1 Cor. vi. 11. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

i Psalm lxxxii. 6. I have said, Ye are gods: and all of you are children of the Most High.

k Psal. lxxxii. 1, 2. God standeth in the congregation of the

My heart, where hellish legions are *l*,
 Is with the hosts of hell at war *m*.
 My will fulfils what's hard to tell.
 The counsel both of Heav'n *n* and hell *o*:
 Heav'n, without sin, will'd sin to be *p*;
 Yet will to sin, is sin in me *q*.

mighty: he judgeth among the gods. How long will ye judge unjustly, and accept the persons of the wicked? Selah. *o*. 5. They know not, neither will they understand: they walk on in darkness: all the foundations of the earth are out of course.

l Matth. xv. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies. Luke viii. 30. And Jesus asked him, saying, What is thy name? and he said, Legion; because many devils were entered into him.

m Eph. vi. 12. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness, in high places.

n Rev. xvii. 17. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

o Eph. ii. 3. Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind; and were by nature the children of wrath, even as others.

p James i. 14. Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. Acts i. 15, 16. And in those days Peter stood up in the midst of the disciples, and said, Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas, which was guide to them that took Jesus. And ii. 23. Jesus of Nazareth, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. And iv. 27, 28. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.

q Hos. v. 11. Ephraim is oppressed, and broken in judgment, because he willingly walked after the commandment. 2 Cor. viii. 11, 12. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which you have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

Sect. XI. THE BELIEVER'S RIDDLE.

To duty seldom I adhere *r*,
 Yet to the end I persevere *s*.
 I die and rot beneath the clod *s*,
 Yet live and reign as long as God *t*.

S E C T. XI.

The mysteries of CHRIST, his names, natures, and offices.

MY Lord, appears; awake, my soul,
 Admire his name, *the Wonderful a*,
 An infinite and finite mind *b*,
 Eternity and time conjoin'd *c*.
The everlasting Father styl'd,
 Yet lately born, the virgin's child *d*.

r Psalm cxix. 176. I have gone astray like a lost sheep, seek thy servant: for I do not forget thy commandments.

s Heb. x. 39. But we are not of them who draw back unto perdition; but of them that believe, to the saving of the soul.

s Psalm xc. 3. Thou turnest man to destruction; and sayest, Return, ye children of men.

t John v. 24. Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Rev. iii. 21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. And xxii. 5. And there shall be no night there, and they need no candle, neither light of the sun; for the Lord giveth them light: and they shall reign for ever and ever.

a Isa. ix. 6. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called, Wonderful.

b Psalm cxlvii. 5. Great is our Lord, and of great power: his understanding is infinite. Luke ii. 52. And Jesus increased in wisdom and stature, and in favour with God and man.

c Gal. iy. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

d Isa. ix. 6. For unto us a child is born---: and his name shall be called---The everlasting Father. Matth. i. 23. Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted, is, God with us.

Nor father he, nor mother had,
Yet full with both relations clad *e*.

His titles differ and accord,
As David's son, and David's Lord *f*.
Through earth and hell he conqu'ring rode
The dying man, the rising God *g*!

My nature is corruption doom'd *b*:
Yet when my nature he assum'd,

e Heb. vii. 3. For this Melchisedec---without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually. Luke ii. 48, 49. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou so dealt with us? behold, thy father and I have sought thee forrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

f Matth. xxii. 41,---45. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son, &c.

g Matth. xxi. 5. Tell ye the daughters of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. *v*. 8, 9. And a very great multitude spread their garments in the way: others cut down branches from the trees, and strawed them in the way. And the multitude that went before, and that followed, cried, saying, Hosanna to the Son of David: blessed is he that cometh in the name of the Lord, Hosanna in the highest. *v*. 12. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves. Col. ii. 15. And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it [his cross]. Rom. iv. 25. Jesus our Lord was delivered for our offences, and was raised again for our justification. Eph. iv. 8. Wherefore he [David] saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Rom. i. 4. Jesus Christ our Lord was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.

b Eph. iv. 22. Put off concerning the former conversation, the old man which is corrupt, according to the deceitful lusts.

He nor on him (to drink the brook) *i*
My person nor corruption took *k*.

Yet he assum'd my sin and guilt *l*,
For which the noble blood was spilt.
Great was the guilt-o'erflowing flood,
The creature's and Creator's blood *m*!
The Chief of chiefs amazing came *n*,
To bear the glory and the shame *o*;

i Psal. cx. 7. He shall drink of the brook in the way: therefore shall he lift up the head.

k Rom. viii. 3. God sent his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh. John i. 14. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth. Luke i. 35. And the angel answered and said unto Mary, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. Heb. ii. 16. For verily, he took not on him the nature of angels: but he took on him the seed of Abraham. And vii. 26, 27. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

l Isa. liii. 5, 6. All we like sheep have gone astray: we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. 2 Cor. v. 21. God hath made Christ to be sin for us, who knew no sin; that we might be made the righteousness of God in him. Matth. xx. 28. The Son of man came to give his life a ransom for many.

m Rom. iii. 25. Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. Acts xx. 28. Feed the church of God, which he hath purchased with his own blood. 1 Pet. i. 18, 19. For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot. 1 John iii. 16. Hereby perceive we the love of God, because he laid down his life for us.

n Rev. i. 4, 5. Grace be unto you, and peace from---Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth.

o Zech. vi. 12, 13. Behold, the man whose name is the

Anointed Chief with oil of joy *p*,
 Crown'd Chief with thorns of sharp annoy *q*.
 Lo, in his white and ruddy face
 Roses and lilies strive for place *r*;
 The morning-star, the rising sun
 With equal speed and splendour run *s*.
 How glorious is the church's head,
 The Son of God, the woman's seed *t*!
 How searchless is his noble clan *u*
 The first, the last, the second man *v*!

BRANCH---he shall build the temple of the Lord, and he shall bear the glory. Heb. xii. 2. Jesus, for the joy that was set before him, endured the cross, despising the shame, &c.

p Psalm xlv. 7. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

q Matth. xxvii. 29. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail king of the Jews.

r Song ii. 1. I am the rose of Sharon, and the lily of the valleys. And v. 10. My beloved is white and ruddy, the chiefest among ten thousand.

s Rev. xxii. 16. I [Jesus] am the root and the offspring of David, and the bright and morning-star. Mal. iv. 2. But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall.

t Col. i. 18. And Christ is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. John iii. 16. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. Gen. iii. 15. And I [the Lord God] will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel.

u Isa. liii. 8. He was taken from prison and from judgement: and who shall declare his generation? Prov. xxx. 4. Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his Son's name, if thou canst tell?

v Rev. i. 11. I am Alpha and Omega, the first and the last. 1 Cor. xv. 45. The last Adam was made a quickening spirit. v. 47. The second man is the Lord from heaven.

With equal brightness in his face,
 Shines divine justice, divine grace *v*;
 The jarring glories kindly meet,
 Stern vengeance and compassion sweet *vv*.
 God is a Spirit, seems it odd
 To sing aloud the blood of God *x*.
 Yea, hence my peace and joy result,
 And here my lasting hope is built *y*.
 Love through his blood a vent has sought,
 Yet divine love was never bought:
 Mercy could never purchas'd be,
 Yet ev'ry mercy purchas'd he *z*.

v 2 Cor. iv. 6. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. Rom. iii. 24, 25, 26. Being justified freely by his grace, through the redemption that is in Jesus Christ: whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Eph. i. 6, 7. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace.

vv Rom. v. 20, 21. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign thro' righteousness unto eternal life, by Jesus Christ our Lord. Psalm lxxxv. 10. Mercy and truth are met together: righteousness and peace have kissed each other.

x John iv. 24. God is a Spirit, and they that worship him, must worship him in spirit and in truth. Acts xi. 28. Feed the church of God, which he hath purchased with his own blood.

y Rom. v. 1. Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ. *vv* 10. For if when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, we shall be saved by his life. 1 Pet. iii. 15. Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. *v* 18. For Christ hath also once offered for sins, the just for the unjust, (that he might bring us to God), being put to death in the flesh, but quickened by the Spirit.

z Rom. v. 9. Much more then being now justified by his blood, we shall be saved from wrath through him. *v* 21. See

His triple station brought my peace,
 The Altar, Priest, and Sacrifice *a*;
 His triple office ev'ry thing,
 My Priest, my Prophet is, and King *b*.
 This King, who only man became,
 Is both the Lion and the Lamb *c*:
 A King of kings, and kingdoms broad *d*;
 A servant both to man and God *e*.

letter w. John iii. 16. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. Rom. ix. 15. God saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. Eph. i. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.

a Heb. xiii. 10. We have an altar whereof they have no right to eat, which serve the tabernacle. And ii. 17. Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people. And ix. 26. But now, once in the end of the world, hath Christ appeared to put away sin by the sacrifice of himself.

b Acts vii. 37. This is that Moses which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. Isa. xxxiii. 22. The Lord is our Judge, the Lord is our lawgiver, the Lord is our King; he will save us.

c 1 Tim. iii. 16. And without controversy, great is the mystery of godliness: God was manifest in the flesh, &c. Rev. v. 5, 6. And one of the elders saith unto me [John]. Weep not: behold, the Lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth. v. 12. Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

d Rev. xix. 16. And he [the Word of God] hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. Isa. xxxvii. 15, 16. And Hezekiah prayed unto the Lord, saying, O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth, thou hast

This Prophet kind himself has set
To be my book and alphabet,
And ev'ry needful letter plain,
Alpha, Omega, and Amen f.

S E C T. XII.

The mystery of the Believer's fixed state further enlarged; and his getting forth out of evil.

BEHOLD, I'm all defil'd with sin *a*,
Yet lo, all glorious am within *b*.
In Egypt and in Goshen dwell *c*;
Still moveless, and in motion still *d*.

made heaven and earth. Rev. xi. 15. And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.

e Matth. xv. 28. The Son of man came, not to be ministered unto, but to minister, and to give his life a ransom for many. Phil. ii. 7. Christ Jesus made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. Isa. xlii. 1. Behold my servant whom I uphold, mine elect in whom my soul delighteth. And liii. 11. By his knowledge shall my righteous servant justify many.

f Rev. i. 8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. v. 11. I am Alpha and Omega, the first and the last: and, What thou [John] seest, write in a book, and send it unto the seven churches which are in Asia. And xxi. 6. I am Alpha and Omega, the beginning and the end: I will give unto him that is athirst, of the fountain of the water of life freely. And xxii. 13. I am Alpha and Omega, the beginning and the end, the first and the last. And iii. 14. And unto the angel of the church of the Laodiceans, write, These things, saith the Amen, the faithful and true witness, the beginning of the creation of God, &c.

a Isa. lxiv. 6. But we are all as an unclean thing, and all our righteousnesses are as filthy rags.

b Psalm xlv. 13. The King's daughter is all glorious within: her clothing is of wrought gold.

c Psalm cxx. 5, 6. Wo is me that I sojourn in Mesech, that I dwell in the tents of Kedar. My soul hath long dwelt with him that hateth peace. And xvi. 5, 6. The Lord is the portion of mine inheritance, and of my cup: thou maintainest my

Unto the name that most I dread,
 I flee with joyful wings and speed *e*.
 My daily hope does most depend
 On him I daily most offend *f*.

All things against me are combin'd,
 Yet working for my good, I find *g*.
 I'm rich in midst of poverties *h*,
 And happy in my miseries *i*.

Oft my Comforter sends me grief,
 My Helper sends me no relief *k*.

lot. The lines are fallen unto me in pleasant places: yea, I have a goodly heritage.

d 1 Cor. xv. 58. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

e Psalm cxliii. 2. O Lord enter not into judgement with thy servant: for in thy sight shall no man living be justified. *v.* 9. Deliver me, O Lord, from mine enemies: I flee unto thee to hide me.

f Psalm xxv. 11. For thy name's sake, O Lord, pardon mine iniquity; for it is great. Jer. xiv. 7. O Lord, though our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many, we have sinned against thee.

g Gen. xlii. 36. And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. Rom. viii. 28. And we know that all things work together for good, to them that love God, to them who are the called according to his purpose.

h Rev. ii. 8, 9. And unto the angel of the church in Smyrna, write, These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich.)

i Rom. v. 3, 4, 5. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us. 2 Cor. xii. 10. Therefore I [Paul] take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

k Lam. i. 16. For these things I weep, mine eye, mine eye runneth down with water, because the comforter, that should relieve my soul, is far from me. Isa. xlv. 16. Verily thou art a God that hidest thyself, O God of Israel the Saviour.

Yet herein my advantage lies,
That help and comfort he denies *l*.

As seamsters into pieces cut
The cloth they into form would put,
He cuts me down to make me up,
And empties me to fill my cup *m*.

I never can myself enjoy,
Till he my woful self destroy;
And most of all myself I am,
When most I do myself disclaim *n*.

I glory in infirmities *o*,
Yet daily am asham'd of these *p*:

l Isa. xxx. 18. And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you; for the Lord is a God of judgment; blessed are all they that wait for him.

m Hof. v. 15. I will go and return unto my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early. And vi. 1, 2. Come and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us, in the third day he will raise us up, and we shall live in his sight. Psalm cvii. 9. God satisfieth the longing soul, and filleth the hungry soul with goodness. Luke i. 53. And Mary said,---He hath filled the hungry with good things, and the rich he hath sent empty away.

n Luke ix. 23, 24. And Jesus said to them all, If any man will come after me, let him deny himself, and take up his cross daily and follow me. For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it. Rom. viii. 13. If ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live. 2 Cor. xii. 10. See letter *n*.

o 2 Cor. xii. 9. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

p Psalm lxxiii. 15, 16. If I say, I will speak thus; behold, I should offend against the generation of thy children. When I thought to know this, it was too painful for me. And lxxvii. 8, 9, 10. Is his mercy clean gone for ever? doth his promise fail for evermore; hath God forgotten to be gracious; hath he in anger shut up his tender mercies? Selah. And I said, This is my infirmity; but I will remember the years of the right hand of the Most High.

Yea, all my pride gives up the ghost,
 When once I but begin to boast *q*.
 My chemistry is most exact,
 Heav'n out of hell I do extract *r*:
 This art to me a tribute brings
 Of useful out of hurtful things *f*.
 I learn to draw well out of woe,
 And thus to disappoint the foe *s*;
 The thorns that in my flesh abide,
 Do prick the tympany of pride *t*.
 By wounding foils the field I win.
 And sin itself destroys my sin *u*:

q Isa. xlv. 24, 25. Surely, shall one say, in the Lord have I righteousness and strength: even to him shall men come, and all that are incensed against him, shall be ashamed. in the Lord shall all the seed of Israel be justified, and shall glory. Psalm xlv. 6. I will not trust in my bow, neither shall my sword save me. *v*. 8. In God we boast all the day long: and praise thy name for ever. Selah.

r Jonah ii. 1, 2. Then Jonah prayed unto the Lord his God out of the fish's belly, and said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardst my voice. *v*. 3. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. Matth. xv. 26, 27, 28. But Jesus answered and said [unto the woman of Canaan], It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour. Psalm xlii. 6, 7, 8. O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar. Deep calleth unto deep, at the noise of thy water spouts: all thy waves and thy billows are gone over me. Yet the Lord will command his loving-kindness in the day-time, and in the night his song shall be with me, and my prayer unto the God of my life.

f Rom. v. 3, 4, 5. See letter i.

s Mic. vii. 8. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me.

t 2 Cor. xii. 7. And lest I should be exalted above measure, through the abundance of the revelations, there was given to

My lusts break one another's pate,
 And each corruption kills its mate *v.*
 I *smell* the bait, I *feel* the harm
 Of corrupt ways, and take th' alarm.
 I *taste* the bitterness of sin,
 And then to relish grace begin *w.*

me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

u Rom. viii. 35, 57. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things, we are more than conquerors, through him that loved us. Psalm lxxv. 3. Iniquities prevail against me: as for our transgressions, thou shalt purge them away. 2 Chron. xxxii. 24, 25, 26. In those days Hezekiah was sick to death, and prayed unto the Lord: and he spake unto him, and he gave him a sign. But Hezekiah rendered not again, according to the benefit done unto him: for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem. Notwithstanding, Hezekiah humbled himself for the pride of his heart, (both he and the inhabitants of Jerusalem), so that the wrath of the Lord came not upon them in the days of Hezekiah.

v Rom. vii. 7, 8, 9. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. *w.* 11. For sin, taking occasion by the commandment, deceived me, and by it slew me. *w.* 13. Was then that which is good made death unto me? God forbid. But sin that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. *Where you see the fight and feeling of sin killed self.* John ix. 39, 40, 41. And Jesus said, For judgement I am come into this world: that they which see not, might see; and that they which see, might be made blind. And some of the Pharisees which were with him, heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth. Psalm lx. 11. Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord, our shield. Matt. xxvi. 33, 34. Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. *w.* 75.

I hear the fools profanely talk,
Thence wisdom learn in word and walk :
I see them throng the passage broad,
And learn to take the narrow road y.

S E C T. XIII.

The mystery of the Saints' adversaries and adversities.

A LUMP of woe affliction is,
Yet thence I borrow lumps of bliss a :

And Peter remembered the words of Jesus, which he said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

ω Rom. vi. 21. What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death. Psalm xix. 11. Moreover, by them [the judgements of the Lord] is thy servant warned: and in keeping of them there is great reward. And lxxiii. 17, 18, 19. Until I went into the sanctuary of God: then understood I their end. Surely thou didst set them in slippery places: thou castedst them down into destruction. How are they brought into desolation as in a moment! they are utterly consumed with terrors. Jer. ii. 19. Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts.

α Job xxi. 13, 14, 15. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us: for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have if we pray unto him? Eph. iv. 20, 21, 22. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts. And v. 6, 7, 8. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light. ω. 11. And have no fellowship with the unfruitful works of darkness, but rather reprove them.

γ Matth. vii. 13, 14. Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.

Though few can see a blessing in't,
 It is my furnace and my mint *b*.
 Its sharpness does my lusts dispatch *c*;
 Its suddenness alarms my watch *d*,
 Its bitterness refines my taste,
 And weans me from the creature's breast *e*.
 Its weightiness does try my back,
 That faith and patience be not slack *f*:
 It is a fanning wind, whereby
 I am unchaff'd of vanity *g*.
 A furnace to refine my grace *h*,
 A wing to lift my soul apace *i*;
 Hence still the more I sob distressed,
 The more I sing my endless rest *k*.

a Heb. xii. 11. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby. James i. 12. Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him.

b Isa. xxxi. 9. And he [the Assyrian] shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem.

c Psalm xlv. 5. Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee.

d Mark xiii. 35, 36, 37. Watch ye therefore, (for ye know not when the master of the house cometh: at even, or at midnight, or at the cock-crowing, or in the morning), lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch.

e Jer. ii. 19. See letter *w* forecited. And iv. 18. Thy way and thy doings have procured these things unto thee, this is thy wickedness, because it is bitter, because it reacheth unto thine heart.

f James i. 2, 3, 4. My brethren, count it all joy when ye fall into divers temptations: knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

g Isa. xxvii. 8, 9. In measure when it shooteth forth, thou wilt debate with it; he stayeth his rough wind in the day of his east wind. By this therefore shall the iniquity of Jacob be purged, and this is all the fruit: - take away his sin.

h Mal. iii. 3. And he [the messenger of the covenant] shall

Mine enemies that seek my hurt,
Of all their bad designs come short *l*;
They serve me duly to my mind,
With favours which they ne'er design'd.

The fury of my foes makes me
Fast to my peaceful refuge flee *n* :
And ev'ry persecuting elf
Does make me understand myself *o*.

Their slanders cannot work my shame *p*,
Their vile reproaches raise my name *q*;

fit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

l Psalm cxliii. 9. Deliver me, O Lord, from mine enemies: I flee unto thee to hide me.

n 2 Cor. iv. 16. 17. For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

o Psalm xxxiii. 10. The Lord bringeth the counsel of the Heathen to nought: he maketh the devices of the people of none effect.

m Gen. l. 20. And Joseph said unto his brethren,---As for you, ye thought evil against me: but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

p Psalm lv. 23. But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee.

q *My sin*, Isa. xlii. 24. Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law. *My duty*, 2 Sam. xvi. 11, 12. And David said to Abishai, and to all his servants, Behold, my son which came forth of my bowels, seeketh my life; how much more now may this Benjamite do it; let him alone, and let him curse: for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day. Mic. vii. 8, 9. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgement for me: he will bring me forth to the light, and I shall behold his righteousness. *My safety*, Psalm ix. 9, 10. The Lord also will be a refuge for the oppressed, a refuge in times of trouble. And they that know

In peace with Heav'n my soul can dwell,
 Ev'n when they damn me down to hell *r*.
 Their fury can't the treaty harm *s*,
 Their passion does my pity warm *s*:
 Their madness only calms my blood *t*;
 By doing hurt they do me good *u*.
 They are my fordid slaves I wot;
 My drudges, though they know it not *v*:

thy name, will put their trust in thee. *v*. 16. The Lord is known by the judgement which he executeth: the wicked is snared in the work of his own hands. Higgaion, Selah.

p Psalm xxxi. 13, 14. For I have heard the slander of many, fear was on every side, while they took counsel together against me, they devised to take away my life. But I trusted in thee, O Lord: I said, Thou art my God.

q 1 Pet. iv. 14. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

r Numb. xxiii. 7, 8. And Balaam took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come defy Israel. How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? *v*. 23. Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob, and of Israel, What hath God wrought?

f Prov. xxvi. 2. As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

s 1 Pet. iii. 8, 9. Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

t Psalm lxix. 12, 13. They that sit in the gate speak against me: and I was the song of the drunkards. But as for me, my prayer is unto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

u Gen. i. 20. See letter m forecited. Esther ix. 20,---25. And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far, to stablish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same yearly; as the days wherein the Jews rested from their e-

They act to me a kindly part,
 With little kindness in their heart *w.*
 They sweep my outer-house when foul,
 Yea, wash my inner filth of soul *x:*

emies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor. And the Jews undertook to do as they had begun, and as Mordecai had written unto them. Because Haman the son of Hammedatha the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, (that is, the lot) to consume them, and to destroy them: but when Esther came before the king, he commanded by letters, that his wicked device which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

v. Jer. xxv, 8, 9. Therefore thus saith the Lord of hosts, Because ye have not heard my words, behold I will send and take all the families of the north, saith the Lord, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. *v.* 12. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. Isa. x. 5, 6. O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation; and against the people of my wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets. *v.* 12. Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion, and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. And xlv. 24, 28. Thus saith the Lord thy Redeemer, and he that formed thee from the womb, I am the Lord---that saith of Cyrus, He is my shepherd, and shall perform all my pleasure, even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundations shall be laid. And xlv. 1. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him: and I will loose the lions of kings to open before him the two-leaved gates, and the gates shall not be shut. *v.* 4. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

v. Matth. v. 10, 11, 12. Blessed are they which are persecut-

They help to purge away my blot,
For Moab is my washing pot y.

S E C T. XIV.

The mystery of the Believer's pardon and security from revenging wrath, notwithstanding his sin's desert.

I, Though from condemnation free,
Find such condemnables in me,
As make more heavy wrath my due
Than falls on all the damned crew a.
But though my crimes deserve the pit,
I'm no more *liable* to it:
Remission seal'd with blood and death,
Secures me from deserved wrath b.

ed for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. Luke vi. 22, 23. Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

a Isa. iv. 3, 4, 5. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgement, and by the spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies a cloud, and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence. And xxvii. 9. By this therefore shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalk stones that are beaten in powder, the groves and images shall not stand up.

y Psalm lxxviii. 8. Moab is my wash pot, &c.

a Rom. viii. 8. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh.

And having now a pardon free,
To hell obnoxious cannot be,
Nor to a threat, except * anent
Paternal wrath and chastisement *c*.

* *about*

My soul may oft be fill'd indeed
With slavish fear and hellish dread *d*:
This from my unbelief does spring *e*,
My faith speaks out some better thing.

Faith sees no legal guilt again,
Though sin and its desert remain *f*:
Some hidden wonders hence result :
I'm full of sin, yet free of guilt *g*:

but after the Spirit. And vii. 18. For I know that in me, (that is, in my flesh) dwelleth no good thing; for to will is present with me, but how to perform that which is good, I find not. 1 Tim. i. 15, 16. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.

b Gal. iii. 13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. Rom. v. 9. Much more then being now justified by his blood, we shall be saved from wrath through him. Eph. i. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

c 1 Thess. i. 10. And to wait for his Son from heaven, whom he raised from the dead, even Jesus which delivered us from the wrath to come. Isa. liv. 9, 10. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth: so have I sworn that I would not be wroth with thee nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee. Psalm lxxxix. 30, --- 33. If his children forsake my law, and walk not in my judgements: if they break my statutes, and keep not my commandments: then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail.

d Matth. xiv. 26. And when the disciples saw Jesus walking

Guilt is the legal bond or knot,
That binds to wrath and vengeance hot *b*;
But sin may be where guilt's away,
And guilt where sin can never stay.

Guilt without any sin has been,
As in my surety may be seen;
The elect's guilt upon him came,
Yet still he was the *holy Lamb i*.

Sin without guilt may likewise be,
As may appear in pardon'd me:
For though my sin, alas! does stay,
Yet pardon takes the guilt away *k*.

Thus free I am, yet still involv'd;
A guilty sinner yet absolv'd *l*:
Though pardon leave no guilt behind,
Yet sin's desert remains I find *m*.

on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

e Mark iv. 40. And Jesus said unto his disciples, Why are ye so fearful? how is it that you have no faith?

f Rom. vii. 6. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. Chap. viii. 3, 4. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

g Rom. iv. 14. For we know that the law is spiritual: but I am carnal, sold under sin. Chap. viii. 33, 34. Who shall lay any thing to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

h Deut. xxvii. 26. Cursed be he that confirmeth not all the words of this law to do them: and all the people shall say, Amen. Rom. i. 18. For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness.

i Isa. liii. 6. The Lord hath laid on him the iniquity of us all. Heb. vii. 26. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners.

k Rom. vii. 24. O wretched man that I am? who shall deliver me from the body of this death? Acts xiii. 38, 39. Be it known

Guilt and demerit differ here,
 Though oft their names confounded are,
 I'm guilty in *myself* always,
 Since sin's demerit ever stays *n*.
 Yet in *my head* I'm always free
 From proper guilt affecting me;
 Because my Surety's blood cancell'd
 The bond of curses once me held *o*.
 The guilt that pardon'd did divorce,
 From legal threat'nings drew its force *p*:
 But sin's desert that lodges still,
 Is drawn from sin's intrinsic ill *q*.

unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things from which ye could not be justified by the law of Moses.

l Rom. iii. 19. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. *v*. 23, 24. For all have sinned, and some short of the glory of God; being justified freely by his grace, through the redemption that is in Jesus Christ.

m Rom. iv. 6, 7, 8. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Psal. li. 3, 4. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. And cxliii. 2. O Lord, enter not into judgement with thy servant: for in thy sight shall no man living be justified.

n Rom. vii. 13, 14. Was then that which is good, made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin. Eph. v. 6. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

o Rom. v. 1. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ. *v*. 9. Much more then being now justified by his blood, we shall be saved from wrath through him. *v*. 11. And not only so, but we also

Were guilt nought else but sin's desert,
Of pardon I'd renounce my part;
For were I now in heav'n to dwell,
I'd own my sins deserved hell.

This does my highest wonder move
At matchless justifying love,
That thus secures from endless death
A wretch deserving double wrath.

Though well my black desert I know,
Yet I'm not liable to wo;

joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.

p Gal. iii. 10. For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. *v.* 13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.

q Psalm li. 4. See letter m forecited. Luke xv. 18. I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee.

r Luke xv. 19.---And am no more worthy to be called thy son. Rev. v. 4. And I [John] wept much, because no man was found worthy to open, and to read the book, neither to look thereon. *v.* 9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation. *v.* 1, 12, 13. And I beheld, and I heard the voice of many angels round the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying, with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth and such as are in the sea, and all that are in them, heard, saying, Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

s Rom. vii. 24, 25. O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. Chap. viii. 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 1 Tim. i. 13. Who was before a blasphemer, and a persecutor, and injurious. But I obtained mercy, because I did it ignorantly, in unbelief. *v.* 15, 16, 17. This is a faithful saying, and worthy of all accep-

While full and complete righteousness
Imputed for my freedom is s.

Hence my *security* from wrath
As firmly stands as Jesus' death t,
As does my *title* unto heav'n
Upon his great *obedience* giv'n u.

The sentence Heav'n did full pronounce,
Has pardon'd all my sins at once :
And ev'n from future crimes acquit,
Before I could the facts commit v.

tation, that Christ Jesus came into the world to save sinners ; of whom I am chief. Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory, for ever and ever. Amen.

* 1 Cor. i. 30. But of him are ye in Christ Jesus, who of God is made unto us---righteousness---and redemption. 2 Cor. v. 21. God hath made Christ to be sin for us, who knew no sin; that we might be made the righteousness of God in him. Rom. iv. 11. And he [Abraham] received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. v. 22;---25. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification.

† Rom. v. 1. Much more then being now justified by his blood, we shall be saved from wrath through him.

‡ Rom. v. 17, 18, 19.---They which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.---By the righteousness of one, the free gift came upon all men unto justification of life.---By the obedience of one shall many be made righteous. v. 21. Grace reigns thro' righteousness unto eternal life, by Jesus Christ our Lord.

§ Ps. ciii. 3. Bless the Lord, O my soul,---who forgiveth all thine iniquities; who healeth all thy diseases. 2 Cor. v. 19. God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. v. 21. See letter s above-cited. Dan ix. 24. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to

I'm always in a pardon'd state
 Before and after sin *w*; but yet,
 That vainly I presume not hence,
 I'm seldom pardon'd to my sense *x*.
 Sin brings a *vengeance* on my head.
 Though from avenging wrath I'm freed *y*.
 And though my sins all pardon'd be,
 Their pardon's not *apply'd* to me *z*.
 Thus though I need no pardon more,
 Yet need new pardons ev'ry hour ***,

bring in everlasting righteousness. Isa. liv. 10. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee. Heb. viii. 12. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

w Rom. viii. 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit, *v*. 33, 34, 35, 37, 38, 39. Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ, shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

x Psalm xxv. 11. For thy name's sake, O Lord, pardon mine iniquity: for it is great. And li. 8, 9. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins; and blot out all mine iniquities. *v*. 12. Restore unto me the joy of thy salvation: and uphold me with thy free Spirit.

y Psal. xcix. 8. Thou answeredst them, O Lord our God: thou wast a God that forgavest them, tho' thou tookest vengeance of their inventions. 1 Thess. i. 10. And to wait for his Son from heaven, whom he raised from the dead, even Jesus which delivered us from the wrath to come.

z Psal. xxxv. 3. O Lord, say unto my soul, I am thy salvation. And lxxxv. 8. I will hear what God the Lord will speak; for he will speak peace unto his people, and to his saints; but let them not turn again to folly. Matth. ix. 2. And behold, they

In point of application free;
Lord, wash anew, and pardon me.

S E C T. XV.

The mystery of Faith and Sight, of which more,
PART VI. CHAP. VI.

STRANGE contradictions me besal,
I can't believe unless I see *a*;
Yet never can believe at all,
Till once I shut the seeing eye *b*.
When sight of sweet experience
Can give my faith no helping hand *c*,
The sight of sound intelligence
Will give it ample ground to stand *d*.

brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee.

* Matth. vi. 12. And forgive us our debts, as we forgive our debtors. 1 John i. 7, 8. If we walk in the light, as God is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say, that we have no sin, we deceive ourselves, and the truth is not in us.

a John vi. 40. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life.

b John xx. 29. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen and yet have believed.

c Isa. viii. 17. And I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him. Chap. l. 10. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.

d Eph. i. 15,—19. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation, in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

I walk by faith, and not by sight *e* :

Yet *knowledge* does my faith resound *f*,
Which cannot walk but in the light *g*,
Ev'n when experience runs a-ground *h*.

By knowledge I *discern* and spy

In divine light the object shown *i* ;

By faith I take and close *apply*

The glorious object as mine own *k*.

My faith thus stands on divine light,

Believing what it clearly sees *l* ;

Yet faith is opposite to sight,

Trusting its ear, and not its eyes *m*.

Faith list'ning to a sweet report,

Still comes by hearing, not by sight *n* ;

Yet is not faith of saving sort,

But when it sees in divine light *o*.

and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, &c. 2 Cor. iv. 6. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

e 2 Cor. v. 7. For we walk by faith, not by sight.

f John ii. 11. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

g Psalm ix. 10. And they that know thy name will put their trust in thee.

h Psalm xxxvii. 14. Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

i 2 Cor. iii. 18. But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image; from glory to glory, even as by the Spirit of the Lord.

k John i. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

l Gal. i. 16. But when it pleased God---to reveal his Son in me, that I might preach him among the Heathen; immediately I conferred not with flesh and blood.

m Eph. i. 13. In Christ ye also trusted after that ye heard the word of truth, the gospel of your salvation.

n Rom. x. 17. So then, faith cometh by hearing, and hearing by the word of God.

o Psalm xxxvi. 7. How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the

In fears I spend my vital breath,
 In doubts I waste my passing years *p*;
 Yet still the life I live is faith,
 The opposite of doubts and fears *q*.
 'Tween clearing faith and clouding sense,
 I walk in darkness and in light *r*.
 I'm certain oft, when in suspense,
 While sure by faith and not by sight *s*.

shadow of thy wings. *v. v.* For with thee is the fountain of life: in thy light shall we see light.

p Psalm lxxvii. 3, 4. I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah. Thou holdest mine eyes waking: I am so troubled that I cannot speak. John xx. 25. But Thomas said unto the other disciples, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. Luke xxiv. 21. We trusted that it had been he which should have redeemed Israel.

q Gal. ii. 20. I am crucified with Christ: Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. Mark v. 36. As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. Matth. viii. 26. And Jesus saith unto his disciples, Why are ye so fearful, O ye of little faith? Chap. xiv. 31. And Jesus said unto Peter, O thou of little faith, wherefore didst thou doubt?

r Job xxix. 1, 2, 3. Moreover, Job continued his parable, and said, Oh that I were as in months past, as in the days when God preserved me: when his candle shined upon my head, and when by his light I walked through darkness. Psalm cxii. 4. Unto the upright there ariseth light in the darkness.

s 1 Pet. i. 8. Whom having not seen, ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory. Rom. iv. 18—21. Abraham against hope, believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded, that what he had promised, he was able also to perform. Psalm lxxxix. 36,—39. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah. But thou hast cast off and abhorred, thou hast been wroth with thine a-

S E C T. XVI.

The mystery of Faith and Works, and rewards of Grace and Debt.

I. OF FAITH AND WORKS.

HE that in word offendeth not,
Is call'd a perfect man I wot *a*;
Yet he whose *thoughts* and *deeds* are bad,
The law-perfection never had *b*.
I am design'd a perfect soul,
Ev'n though I never kept the whole,
Nor any precept *c*; for 'tis known,
He breaks them all, that breaks but one *d*.
By faith I do perfection claim *e*,
By works I never grasp the name *f*:

nointed. Thou hast made void the covenant of thy servant:
thou hast profaned his crown, by casting it to the ground.

a James iii. 2. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

b James ii. 10. For whosoever shall keep the whole law, and yet offend in one point he is guilty of all.

c Rom. iv. 5, 6. To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works. Job i. 1. There was a man in the land of Uz, whose name was Job, and that man was perfect and upright, and one that feared God, and eschewed evil. Psalm lxxi. 16. I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only. Eccl. vii. 20. For there is not a just man upon earth, that doth good, and sinneth not.

d James ii. 10. See letter *b*.

e Phil. iii. 9. I count all things but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

f Gal. ii. 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ: even we have believed in Jesus Christ; that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Yet without works my faith is nought *g*,
And thereby no perfection brought.

Works without faith will never speed *b*,
Faith without works is wholly dead *i*:

Yet I am justify'd by faith,
Which no law-works adjutant hath *k*.

Yea, gospel works no help can lend *l*,
Though still they do my faith attend *m*:

g James ii. 14. What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

b Heb. xi. 6. Without faith it is impossible to please God: for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him. Rom. xxiv. 23. Whatsoever is not of faith, is sin.

i James ii. 17. Even so faith if it hath not works, is dead being alone. v. 26. For as the body without the spirit is dead, so faith without works is dead also.

k Rom. iii. 21, 22. But now the righteousness of God without the law is manifested being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference. Chap. iv. 4, 5, 6. Now to him that worketh, is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works.

l Phil. iii. 4, --9. If any other man thinketh that he hath whereof he might trust in the flesh, I more:--touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Isa. lxiv. 6. But we are all as an unclean thing, and all our righteousnesses are as filthy rags. Hos. xiii. 9. O Israel, thou hast destroyed thyself, but in me is thine help. Isa. xlv. 24, 25. Surely, shall one say, in the Lord have I righteousness and strength: even to him shall men come, and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory.

m Tit. iii. 8. This is a faithful saying, and these things I

Yet faith by works is *perfect* made,
 And by their presence justify'd *n*.
 But works with faith could never vie,
 And only faith can justify *o*:
 Yet still my justifying faith
 No justifying value hath *p*.
 Lo, justifying grace from heav'n
 Is foreign ware, and freely giv'n *q*:

will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works: these things are good and profitable unto men. James ii. 18. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

n James ii. 21, 22. Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? *v*. 24. Ye see then how that by works a man is justified, and not by faith only.

o Rom. iv. 16. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed. Titus iii. 4,---7. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness, which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost: which he shed on us abundantly, through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. Acts x. 43. To him gave all the prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins.

p Gal. iii. 21, 22. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. Luke xxii. 31, 32. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted strengthen thy brethren. 2 Cor. iii. 5. Not that we are sufficient of ourselves to think any thing as of ourselves: but our sufficiency is of God. Chap. xii. 5. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

q Rom. v. 16, 17,---The free gift is of many offences unto justification.---They which receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ. Chap. iiii. 24. Being justified freely by his grace, through the redemption that is in Jesus Christ.

And saving faith is well content
To be a mere recipient *r*.

Faith's *active* in my *sanctity* *f*:
But *here* its act it will deny *s*,
And frankly own it never went
Beyond a *passive* instrument *t*.

I labour much like holy Paul;
And yet not I, but grace does all *u*;
I try to spread my little sails,
And wait for pow'rful moving gales *v*.

r Rom. v. 17. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement. *v*. 17. See letter *q*.

f Gal. v. 6. For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love. Acts xv. 9. God put no difference between us and them, purifying their hearts by faith. Chap. xxvi. 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

s Rom. iv. 16. Therefore it is of faith, that it might be by grace. Chap. xi. 6. And if by grace, then is it no more of works; otherwise grace is no more grace.

t Eph. ii. 8, 9. For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. *r* Cor. iv. 7. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory as if thou hadst not received it? Heb. xi. 11. Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. *v*. 17. By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises, offered up his only begotten son: *v*. 19. Accounting that God was able to raise him up, even from the dead: from whence also he received him in a figure. *v*. 35. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection.

u *r* Cor. xv. 10. But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

v Psalm lxxi. 16. I will go on in the strength of the Lord God: I will make mention of thy righteousness, even of thine

When pow'rs convey'd, I work; but see,
'Tis still his pow'r that works in me.
I am an agent at his call,
Yet nothing am, for grace is all *w.*

II. *Of rewards of Grace and Debt.*

IN all my works I still regard
The recompence of full reward *x*;
Yet such my working is withal,
I look for no reward at all *y*.

God's my reward exceeding great,
No lesser heav'n than this I wait *z*:

only. Song iv. 16. Awake, O north wind, and come, thou south, blow upon my garden, that the spices thereof may flow out.

w Phil. ii. 12, 13. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence: work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Gal. ii. 20. I am crucified with Christ: Nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. 2 Cor. xiii. 9. And the Lord said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

x Heb. xi. 24, 25, 26. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter: choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

y 1 Tim. i. 9. God hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus, before the world began. Titus iii. 5. Not by works of righteousness, which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost.

z Gen. xv. 1. After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. Psalm lxxiii. 25, 26. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

But where's the earning work so broad,
To set me up an heir of God *a*?

Rewards of debt, rewards of grace,
Are opposites in ev'ry case *b*;
Yet sure I am they'll both agree
Most jointly in rewarding me *c*.

Though hell's my just reward for sin *d*
Heav'n as my just reward I'll win *e*.
Both these my just rewards I know,
Yet truly neither of them so *.

a Ezek. xxxvi. 32. Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Rom. viii. 16, 17. The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ.

b Rom. iv. 4. Now to him that worketh, is the reward not reckoned of grace, but of debt.

c Psalm lxxiii. 11. Verily there is a reward for the righteous: verily he is a God that judgeth in the earth. Isa. lxxii. 11. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And xl. 10. Behold the Lord God will come with strong hand, and his arm shall rule for him: behold his reward is with him, and his work before him.

d Rom. vi. 21. What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death. v. 23. The wages of sin is death. Eph. v. 6. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience Gal. iii. 10. For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

e Gal. iii. 13, 14. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles thro' Jesus Christ; that we might receive the promise of the Spirit thro' faith. Eph. i. 13, 14. In Christ also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory. Rom. v. 21. Grace reigns thro' righteousness unto eternal life, by Jesus Christ our Lord. And vi. 23. The gift of God is eternal life, through Jesus Christ our Lord.

* *Through these opposite voices of law and gospel.*

Hell can't in justice be my lot,
 Since justice satisfaction got *f*;
 Nor heav'n in justice be my share,
 Since mercy only brings me there *g*.
 Yet heav'n is mine by solemn oath,
 In justice and in mercy both *h*:
 And God in Christ is all my trust,
 Because he's merciful and just *i*.

f Rom. iii. 25, 26. Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God: to declare, I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus.

g Rom. ix. 15, 16. God saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth; but of God that sheweth mercy. Tit. iii. 4,---7. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost: which he shed on us abundantly, through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life.

h Psalm lxxxix. 35, 36. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. Heb. vi. 17, 18. Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. Psal. lxxxix. 14. Justice and judgement are the habitation of thy throne; mercy and truth shall go before thy face. v. 16. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted. v. 24. But my faithfulness and my mercy shall be with him [David my servant]: and in my name shall his horn be exalted. v. 28. My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

i Heb. ii. 17. Wherefore in all things it behoved him to be made like unto his brethren: that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people. 1 John i. 7, 8, 9. If we walk in the light, as God is in the light, we have fellowship one with another, and the blood of Jesus Christ the Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he

CONCLUSION.

HERE is the riddle, where's the man
Of judgement to expound?

For *masters* fam'd that cannot scan,
In Israel may be found *a*.

We justly those in wisdom's list
Establish'd saints may call,
Whose bitter sweet experience blest
Can clearly grasp it all *b*.

Some babes in grace may mint * and mar, * *essay*.

Yet aiming right succeed *c*:

But *strangers* they in Isra'l are,
Who not at all can read *d*.

is faithful, and just to forgive us our sins, and to cleanse us from all unrighteousness.

a John iii. 10. Jesus answered and said unto Nicodemus, Art thou a master of Israel, and knowest not these things?

b Matth. xi. 25. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. And xiii. 11. Jesus answered and said unto his disciples, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

c 1 Cor. iii. 1, 2. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. Heb. 12, 13, 14. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who, by reason of use, have their senses exercised to discern both good and evil. And vi. 1. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection: not laying again the foundation of repentance from dead works, and of faith towards God. &c. 1 John ii. 12, 13. I write unto you, little children, because your sins are forgiven you for his name's sake.---I write unto you little children, because ye have known the Father.

d 2 Cor. iv. 3, 4. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

GOSPEL SONNETS.

PART IV.

THE

BELIEVER'S LODGING AND INN WHILE ON EARTH;

OR,

A POEM AND PARAPHRASE UPON PSALM LXXXIV.

Ver. 1. *How amiable are thy tabernacles; O Lord of hosts!*

JEHOVAH, Father, Son, and Holy Ghost,
Sole Monarch of the universal host,
Whom the attendant armies still revere,
Which in bright robes surround the higher sphere;
Whose sov'reign empire sways the hellish band
Of ranked legions in th' infernal land;
Who hold'st the earth at thy unrivall'd beck.
And stay'st proud forces with a humbling check;
Ev'n thou whose name commands an awful dread,
Yet deigns to dwell with man in very deed;
O what refreshment fills the dwelling place
Of thine exuberant unbounded grace!
Which with sweet pow'r does joy and praise extort,
In Zion's tents, thine ever lov'd resort:
Where glad'ning streams of mercy from above
Make souls brim-full of warm seraphic love.
Of sweetest odours all thy garments smells;
Thy dismal absence proves a thousand hells,
But heav'ns of joy are where thine honour dwells.

Ver. 2. *My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God.*

Therefore on thee I centre my desire,
Which veh'mently bursts out in ardent fire.
Deprived, ah! I languish in my plaint,
My bones are feeble, and my spirits faint.

My longing soul pants to behold again
 Thy temple fill'd with thy majestic train;
 Those palaces with heav'nly odour strew'd,
 And regal courts, where Zion's King is view'd:
 To see the beauty of the highest One,
 Upon his holy mount, his lofty throne:
 Whence virtue running from the living Head
 Restores the dying, and revives the dead.
 For him my heart with cries repeated sounds,
 To which my flesh with echo loud rebounds;
 For him, for him, who life in death can give.
 For him, for him, whose sole prerogative
 Is from and to eternity to live.

Ver. 3. *Yea, the sparrow hath found an house, and
 the swallow a nest for herself, where she may lay
 her young, even thine altars, O Lord of hosts, my
 King and my God.*

Alas! how from thy lovely dwellings I,
 Long banish'd, do the happy birds envy;
 Which, choosing thy high altars for their nest,
 On rafters of thy tabernacle rest!
 Here dwells the *sparrow* of a chirping tongue,
 And here the *swallow* lays her tender young:
 Faint sacrilege! they seize the sacred spot,
 And seem to glory o'er my absent lot.
 Yet sure I have more special right to thee
 Than all the brutal hosts of earth and sea:
 That Sov'reign, at whose government they bow,
 Is wholly mine by his eternal vow;
 My King to rule my heart, and quell my foes,
 My God t' extract my well from present woes
 And crown with endless glory at the close.

Ver. 4. *Blessed are they that dwell in thy house; they
 will be still praising thee.*

O happy they that haunt thy house below,
 And to thy royal sanctuary flow:

Not for itself, but for the glorious One,
Who there inhabits his erected throne!
Others pass by, but here their dwelling is!
O happy people crown'd with bays of bliss!
Bless'd with the splendid lustre of his face,
Bless'd with the high melodious sound of grace,
That wakens souls into a sweet amaze,
And turns their spirits to a harp of praise;
Which loudly makes the lower temple ring
With *hallelujahs* to the mighty King:
And thus they antedate the nobler song
Of that celestial and triumphant throng,
Who warble notes of praise eternity along.

Ver. 5. *Blessed is the man whose strength is in thee:—*

What weights of bliss their happy shoulders load,
Whose strength lies treasur'd in a potent God?
Self drained souls, yet flowing to the brim,
Because void in themselves, but full in him.
Adam the first discuss'd their stock of strength,
The second well retriev'd the sum at length;
Who keeps 't himself a surer hand indeed,
To give not as they list, but as they need.
When raging furies threaten sudden harms,
He then extends his everlasting arms;
When Satan drives his pointed fiery darts,
He gives them courage and undaunted hearts
To quell his deadly force with divine skill,
And adds new strength to do their Sov'reign's will:
When sore harass'd by some outrageous lust,
He levelling its pow'r unto the dust
Makes faints to own him worthy of their trust.

Ver. 6. *In whose hearts are the ways of them, who
passing through the valley of Baca, make it a well:
the rain also filleth the pools.*

Such heav'n-born souls are not to earth confin'd,
Truth's high-way fills his elevated mind:

They, bound for Zion, press with forward aim,
 As Isra'l's males to old Jerusalem.
 Their holy path lies through a parched land,
 Through oppositions numerous and grand.
 Traversing scorched desarts, ragged rocks,
 And Bacca's wither'd vale, like thirsty flocks:
 Yet with unshaken vigour homeward go,
 Not mov'd by all opposing harms below.
 They digging wells on this Gilboa top,
 The vale of Achor yields a door of hope:
 For Heav'n in plenty does their labour crown,
 By making silver show'rs to trickle down;
 Till empty pools imbibe a pleasant fill,
 And weary souls are heart'ned up the hill,
 By massy drops of joy which down distill.

Ver. 7. They go from strength to strength, every one of them in Zion appeareth before God.

Thus they, refreshed by superior aid,
 Are not defatigated nor dismay'd;
 Because they are, O truth of awful dread!
 As potent as JEHOVAH in their Head.
 Hence they shall travel with triumphant minds,
 In spite of ragged paths and boist'rous winds.
 The roughest ways their vigour ne'er abates,
 Each new assault their strength redintegrates.
 When they through mortal blows seem to give o'er,
 Their strength by intermitting gathers more.
 And thus they, with unwearied zeal endu'd,
 Still as they journey have their strength renew'd
 So glorious is the race, that once begun
 Each one contends his fellow to outrun;
 Till all uniting in a glorious band,
 Before the Lamb's high throne adoring stand,
 And harp his lofty praise in Zion-land.

Ver. 8. O Lord God of hosts, hear my prayer: give ear, O God of Jacob.

Great God of num'rous hosts, who reigns alone
The sole possessor of th' imperial throne;
Since mental tastes of thy delicious grace
So sweetly relish in thy holy place,
This is the subject of my tabled pray'r,
To have the vision of thy glory there.
O let my cry pierce the ethereal frame,
And mercy's echo follow down the same.
Omniscient Being, favour my desire,
Hide not thy goodness in paternal ire:
Why, thou hast giv'n in an eternal band
To Jacob and his seed thy royal hand,
And promis'd by thy sacred Deity.
His King and covenanted God to be:
Therefore my hopes are center'd all in thee. }

Ver. 9. *Behold, O God, our shield; and look upon the face of thine anointed.*

Omnipotent, whose armour none can wield,
Zion's great buckler and defensive shield;
Thy pure untainted eyes cannot behold
Deformed mortals in their sinful mold,
Unless their names be graved on the breast
Of Zion's holy consecrated Priest.
When they his white and glorious garment wear,
Then sin and guilt both wholly disappear:
Because o'erwhelmed in the crimson flood,
And ocean of a dying Surety's blood:
They also, vested with his radiant grace,
Reflect the lustre of his holy face.
They're not themselves now, but divinely trim,
For wholly what they are, they are in him:
And hence JEHOVAH's all-discerning eye
Cannot in them espy deformity. }
Then look on him, Lord; and in him on me. }

Ver. 10. *For a day in thy courts is better than a thousand: I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.*

May I possess, as thy domestic child,
 The house that by JEHOVAH's name is styl'd:
 For royal glories deck those courts of thine,
 Which with majestic rays so brightly shine,
 That should my mind present an earth of gold,
 As full of worldly joys as earth can hold:
 Sweet grace so fills thy house, I'd grudge to spare
 One moment here, for thousand ages there.
 No earthly object shall my love confine,
 That Being which possesses all, is mine,
 My spirit therefore rather would embrace
 The meanest office in his holy place,
 And by the threshold of his house within,
 Than sit in splendour on a throne of sin,
 In Jesus' courts I'd choose the lowest place,
 At his saints' feet, so I might see his face.
 Yea, tho' my lamp of outward peace should burn
 Most brightly, yet I would incessant mourn,
 While in a wicked Mesech I sojourn.

Ver. 11. For the Lord God is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.

For God the Lord, whose courts I love to haunt,
 Is ev'ry thing that empty souls can want;
 A sun for light, a shield for strength; yea, more,
 On earth he gives his grace, in heav'n his glore.
 This radiant sun, of life and light the source,
 Scatters the shades by circumambient course;
 Yea, guides benighted souls with heartsome beams,
 And gloriously irradiating gleams.
 This massy shield is polish'd bright with pow'r,
 For helping weaklings in a per'ous hour.
 Here's all that weary travellers would have,
 A sun to cherish, and a shield to save.
 Grace also here is giv'n t' adorn the soul,
 And yield to glory in the heav'nly pole.

All divine treasure to the faint is due;
 Nothing's deny'd, if truth itself be true.
 The treasure is so vast it can't be told;
 Nothing that God can give will God with-hold.
 To whom he doth his saving grace impart,
 To them he gives himself, his hand, his heart:
 Uprightness too of heart and life does fall
 Unto their share, who having him, have all.
 In them the grace he gives, he still regards;
 Gives holiness, and then his gift rewards.
 For to his own upright and divine brood
 He's bound to grant ev'n all that's great and good,
 By's own sure word, firm oath, and sacred blood. }

Ver. 12. *O Lord of hosts, blessed is the man that trusteth in thee.*

O then, JEHOVAH, God of armies strong,
 To whom the pow'rs of earth and heav'n belong;
 How vastly blessed is the fixed man,
 Who by a firm fiducial boldness can,
 Thro' grace and strength dispensed from above,
 So sweetly scan the height of divine love,
 As to derive his comfort wholly thence,
 And on this rock to found his confidence!
 Whose faith has rear'd up for a firm abode
 A stable building on a living God?
 Who, spoil'd of human props both great and small,
 Does choose a triune Deity for all?
 What scrolls of bliss are in this *All* inroll'd,
 Is too sublime for scraps to unfold.
 Sift, human wisdom, in a deep amazement
 Let rapid floods of life his glory raise,
 Till time be drown'd in his eternal praise. }

A fourfold Exercise for the BELIEVER in his
Lodging on Earth.

I. *The HOLY LAW.*

OR,

The Ten Commandments, Exod. xx. 3,—17.

1. **N**O God but me thou shalt adore.
2. **N**O image frame to bow before.
3. My holy name take not in vain.
4. My sacred Sabbath don't profane.
5. To parents render due respect,
6. All murder shun, and malice check.
7. From filth and whoredom base abstain.
8. From theft and all unlawful gain.
9. False witness flee, and stand'ring spite.
10. Nor covet what's thy neighbour's right.

II. *The UNHOLY HEART, the direct opposite to
God's holy and righteous law, Rom. vii. 14.*

OR,

The knowledge of sin by the law, Rom. iii. 20.

1. **M**Y heart's to many god's a slave.
2. **M**Of imagery an hideous cave.
3. An hoard of God-dishon'ring crimes.
4. A waster base of holy times.
5. A throne of pride and self-conceit.
6. A slaughter-house of wrath and hate.
7. A cage of birds and thoughts unclean.
8. A den of thieves and frauds unseen.
9. An heap of calumnies unspent.
10. A gulf of greed and discontent.

III. *The GLORIOUS GOSPEL.*

OR,

Christ the end of the law for righteousness, Rom. x. 4.

And the absolute need of this remedy inferred from the premisses.

HENCE I conclude and clearly see,
 There's by the law no life for me;
 Which damn's each soul to endless thrall,
 Whose heart and life fulfils not all.
 What shall I do, unless for bail
 I from the law to grace appeal?
 She reigns through Jesus' righteousness,
 Which giving justice full redress,
 On grace's door, this motto grav'd,
Let sin be damn'd, and sinners sav'd.
 O wisdom's deep mysterious way!
 Lo, at this door I'll waiting stay,
 Till sin and hell both pass away.
 But in this bliss to shew my part,
 Grant, through thy law grav'd in my heart,
 My life may shew thy graving art.

IV. *The PRAYER of FAITH.*

Which may be conceived in the following words of a certain author.

SIM tuus in vita, tua sunt mea funera, Christe :
 Da, precor, imperii sceptrum tenere tui.
 Cur etenim, moriens, tot vulnera sœva tulisti,
 Si non sum regni portio parva tui?
 Cur rigido latuit tua vita inclusa sepulchro,
 Si non est mea mors morte fugata tua?
 Ergo mihi certam præstes, O Christe, salutem;
 Meque tuo lotum sanguine, Christe, juva.

Which may be thus Englished :

Jesus, I'm thine in life and death,
 Oh let me conqu'ring hold thy throne,
 Why shar'd the cross thy vital breath,
 If not to make me share thy crown ?
 Why laid in jail of cruel grave,
 If not thy death from death me free ?
 Then, Lord, insure the bliss I crave,
 Seal'd with thy blood, and succour me.



GOSPEL SONNETS.

PART V.

*The BELIEVER'S SOLILOQUY; especially in
 times of desertion, temptation, affliction, &c.*

S E C T. I.

*The deserted Believer longing for perfect freedom from
 sin.*

A H mournful case ! what can afford
 Contentment, when an absent Lord
 Will now his kindness never prove
 By smiles of grace, nor lines of love !
 What heart can joy, what soul can sing,
 While winter over runs the spring ?
 I die, yet can't my death condole ;
 Lord, save a dying, drooping soul.
 In pain, yet unconcern'd I live,
 And languish when I should believe.
 Lord, if thou cease to come and stay,
 My soul in sin will pine away.

In sin, whose ill no tongue can tell,
To live is death, to die is hell;
O save if not from thrall's arrest,
Yet save me, Lord, from sin at least.

This for his merit's sake I seek,
Whose blood and wounds do mercy speak;
Who left the rank of glorious choirs,
And heav'nly flow'rs for earthly briers.

Our Samson took an holy nap
Upon our feeble nature's lap:
He, wand'ring in a pilgrim's weed,
Did taste our griefs, to help our need.

Earth's fury did upon him light:
How black was Herod's cruel spite!
Who, to be sure of murd'ring one,
Lest he be spar'd did pity none!

Hell hunts the Babe a few days old,
That came to rife Satan's fold;
All hands pursu'd him ev'n to death,
That came to save from sin and wrath.

O mercy! ignorant of bounds!
Which all created thought confounds;
He ran outright a saving race
For them that unto death him chase.

O sin! how heavy is thy weight,
That press'd the glorious God of might,
Till prostrate on the freezing ground,
He sweat his clotted blood around!

His hand the pond'rous globe does prop,
This weight ne'er made him sweat a drop:
But when sin's load upon him lies,
He falls and sweats, and groans and dies.

Alas! if God sink under sin,
How shall the man that dies therein!
How deeply down, when to the load
He adds the slighted blood of God?

Lord, let thy fall my rise obtain,
Thy grievous shame my glory gain;
Thy cross my lasting crown procure,
Thy death my endless life insure.

O send me down a draught of love,
Or take me hence to drink above:
Here Marah's water fills my cup,
But there all griefs are swallow'd up.

Love here is scarce a faint desire;
But there the spark's a flaming fire.
Joys here are drops that passing flee,
But there an ever-flowing sea.

My faith, that sees so darkly here,
Will there resign to vision clear;
My hope, that's here a weary groan,
Will to fruition yield the throne.

Here fetters hamper freedom's wing,
But there the captive is a king:
And grace is like a bury'd seed,
But sinners there are saints indeed.

Thy portion's here a crumb at best,
But there the Lamb's eternal feast:
My praise is now a smother'd fire,
But then I'll sing and never tire.

Now dusky shadows cloud my day,
But then the shades will flee away:
My Lord will break the dimming glass,
And shew his glory face to face.

My num'rous foes now beat me down,
But then I'll wear the victor's crown;
Yet all the revenues I'll bring
To Zion's everlasting King.

S E C T. II.

The deserted Believer's prayer under complaints of unbelief, darkness, deadness, and hardness.

WHAT means this wicked, wand'ring heart?
This trembling ague of my soul?

Would Jesus but a look impart,
One look from him would make me whole.

But will he turn to me his face,
From whom he justly did withdraw?

To me who slighted all that grace
I in my past experience saw?

Lord, for thy promise sake, return,
Apply thy pard'ning, cleansing blood;

Look down with pity on a worm,
With cov'nant-mercy do me good.

When thy free Sp'rit the word applies,
And kindly tells me thou art mine,

My faithless sinking heart replies,
Ah, Lord! I wish I could be thine.

My faith's so 'nighted in my doubts,
I cast the offer'd good away;

And lose, by raising vain disputes,
The wonted blessings of the day.

Was e'er one press'd with such a load,
Or pierc'd with such an unseen dart:

To find at once an absent God,
And yet, alas! a careless heart?

Such grief as mine, a griefless grief,
Did ever any mortal share?

An hopeless hope, a lifeless life,
Or such unwonted careless care?

'Tis sad, Lord! when for night's solace,
Nor moon, nor starry gleams appear:

Yet worse, when in this dismal case
My heart is harden'd from thy fear.

'Twas not because no show'rs did flow
Of heav'nly manna at my door;
But by my folly I'm into
A worse condition than before.

Come, Lord, with greater pow'r; for why,
Mine, sure, is not a common case:
Thou offer'st to unvail; yet I
Do scarce incline to see thy face.

Such languid faint desires I feel
Within this wicked stupid heart:
I should, I would, but that I will
I hardly dare with truth assert.

O to be free of that vile wrack,
That basely keeps me from my God!
I flee from thee, Lord; bring me back
By tender love, or by thy rod.

In paths of righteousness direct,
New proofs of thy remission give;
Then of thy name I'll mention make
With grateful praises while I live.

On banks of mercy's boundless deep,
With sweeter ease I'll soar and sing,
Than kings of feather'd hosts, that sweep
The oozy shore with easy wing.

But if thy mind omniscient know
I'm for this absent bliss unfit,
Give grace to hate my sins, and to
Their righteous punishment submit.

But let me ne'er thy Spirit lack,
That by his aid my pray'rs may come
Before him, who can wisely make
Ev'n distance lead his people home.

Deep wisdom can my soul prepare
By present woes for absent bliss.
By acid griefs that now I share,
He can convey the joys I miss.

Who all from nothing's womb disclos'd,
 Can make th' amazing product cease;
 With him our order is confus'd,
 By him confusion brings forth peace.

Then, Lord, ne'er let me basely spurn
 Against thy searchless unknown ways;
 But magnify thy work, and turn
 My groans and murmurs into praise.

Let me submissive, while I live,
 Thy awful justice own with fear:
 Yet pensive let me never grieve
 Thy tender mercy by despair.

Since though by sin I foully swerv'd,
 And lewdly from my glory fell,
 I'm chasten'd here and not reserv'd
 To feel the weight of sin in hell.

Thy high right hand's once joyful days
 In my distress I'll call to mind;
 And own that all thy darkest ways
 Will clearly prove thee good and kind.

S E C T. III.

*The Believer wading through deeps of desertion and
 corruption.*

LORD, when thy face thou hid'st,
 And leav'st me long to plore,
 I faithless doubt of all thou didst
 And wrought'st for me before.

No marks of love I find,
 No grains of grace, but wracks;
 No track of heav'n is left behind,
 No groan, no smoking flax.

But say, if all the gusts
 And grains of love be spent,
 Say, Farewel Christ, and welcome lusts:
 Stop, stop; I melt, I faint.

Lord, yet thou hast my heart,
This bargain black I hate;
I dare not, cannot, will not part
With thee at such a rate.

Once like a father good,
Thou didst with grace perfume;
Wast thou a father to conclude
With dreadful judge's doom?

Confirm thy former deed,
Reform what is defil'd;
I was, I am, I still abide
Thy choice, thy charge, thy child.

Love-seals thou didst impart,
Lock'd up in mind I have;
Hell cannot raise out of my heart
What Heav'n did there engrave.

Thou once didst make me whole
By thy almighty hand:
Thou mad'st me vow and gift my soul;
Both vow and gift shall stand.

But, since my folly gross
My joyful cup did spill,
Make me the captive of thy cross,
Submissive to thy will.

Self in myself I hate,
That's matter of my groan;
Nor can I rid me from the mate
That causes me to moan,

O frail, unconstant flesh!
Soon trapt in ev'ry gin;
Soon turn'd, o'erturn'd, and so a-fresh
Plung'd in the gulf of sin,

Shall I be slave to sin,
My Lord's most bloody foe!
I feel its pow'rful sway within,
How long shall it be so?

How long, Lord, shall I stay?
 How long in Mesech here?
 Dishon'ring thee from day to day,
 Whose name's to me so dear?
 While sin, Lord, breeds my grief,
 And makes me sadly pine;
 With blinks of grace, O grant relief,
 Till beams of glory shine.

S E C T. IV.

Complaint of sin, sorrow, and want of love.

IF black doom by desert should go,
 Then, Lord, my due desert is death;
 Which robs from souls immortal joy,
 And from their bodies mortal breath.
 But in so great a Saviour,
 Can e'er so base a worm's annoy
 Add any glory to thy pow'r,
 Or any gladness to thy joy?
 Thou justly may'st me doom to death,
 And everlasting flames of fire;
 But on a wretch to pour thy wrath
 Can never sure be worth thine ire.
 Since Jesus the atonement was,
 Let tender mercy me release;
 Let him be umpire of my cause,
 And pass the gladfome doom of peace.
 Let grace forgive, and love forget
 My base, my vile apostasy;
 And temper thy deserved hate
 With love and mercy toward me.
 The ruffling winds and raging blasts
 Hold me in constant cruel chace;
 They break my anchors, sails, and masts,
 Allowing no reposing place.

The boist'rous seas with swelling floods,
On ev'ry side against me fight.
Heav'n, overcast with stormy clouds,
Dims all the planet's guiding light.
The hellish furies lie in wait,
To win my soul into their pow'r;
To make me bite at ev'ry bait,
And thus my killing bane devour.
I lie inchain'd in sin and thrall,
Next border unto black despair;
Till grace restore, and of my fall
The doleful ruins all repair.
My hov'ring thoughts would flee to glore,
And nestle safe above the sky;
Fain would my tumbling ship ashore
At that sure anchor quiet lie.
But mounting thoughts are haled down
With heavy poise of corrupt load;
And blust'ring storms deny with frown
An harbour of secure abode.
To drown the wight that wakes the blast,
Thy sin-subduing grace afford;
The storm might cease, could I but cast
This troublous Jonah over-board.
Base flesh, with fleshly pleasures gain'd,
Sweet grace's kindly suit declines;
When mercy courts me for its friend,
Anon my sordid flesh repines.
Soar up, my soul, to Tabor hill,
Cast off this lothsome pressing load;
Long is the date of thine exile,
While absent from the Lord, thy God.
Dote not on earthly weeds and toys,
Which do not, cannot suit thy taste:
The flow'rs of everlasting joys
Grow up apace for thy repast.

Sith that the glorious God above
In Jesus bears a love to thee;
How base, how brutish is thy love
Of any being less than he?
Who for thy love did choose thy grief,
Content in love to live and die:
Who lov'd thy love more than his life,
And with his life thy love did buy.
Since then the God of richest love
With thy poor love enamour'd is;
How high a crime will thee reprove
If not enamour'd deep with his?
Since on the verdant field of grace
His love does thine so hot pursue:
Let love meet love with chaste embrace,
Thy mite a thousand-fold is due.
Rise love, thou early heav'n and sing,
Young little dawn of endless day:
I'll on thy mounting fiery wing
In joyful raptures melt away.

S E C T. V.

*The deserted Soul's prayer for the Lord's gracious and
sin-subduing presence.*

KIND Jesus, come in love to me,
And make no longer stay;
Or else receive my soul to thee,
That breathes to be away.
A Lazar at thy gate I lie,
As well it me becomes,
For children's bread ashamed to cry:
O grant a dog the crumbs.
My wounds and rags my need proclaim,
Thy needful help insure:
My wounds bear witness that I'm lame,
My rags that I am poor.

Thou many at thy door dost feed
With mercy when distressed;
O wilt thou not shew an alms deed
To me among the rest?

None else can give my soul relief,
None else can ease my moan,
But he whose absence is my grief:
All other joys be gone.

How can I cease from sad complaint,
How can I be at rest?
My mind can never be content
To want my noble guest.

Drop down, mine eyes, and never tire,
Cease not on any terms,
Until I have my heart's desire,
My Lord within mine arms.

My heart, my hand, my spirits fail,
When hiding off he goes;
My flesh, my foes, my lusts prevail,
And work my daily woes.

When shall I see that glorious fight
Will all my sins destroy?
That Lord of love, that lamp of light,
Will banish all annoy?

O could I but from sinning cease,
And wait on Pisgah's hill,
Until I see him face to face,
Then should my soul be still.

But since corruption cleaves to me
While I in Kedar dwell;
O give me leave to long for thee,
For absence is a hell.

Thy glory should be dear to me,
Who me so dear hast bought:
O save from rend'ring ill to thee
For good which thou hast wrought.

With fear I crave, with hope I cry,
 Oh promis'd favour send;
 Be thou thyself, though changeling I
 Ungratefully offend.

Out of thy way remove the lets,
 Cleanse this polluted den;
 Tender my suits, cancel my debts:
 Sweet Jesus, say, Amen.

S E C T. VI.

The Song of Heaven desired by Saints on Earth.

AURORA vails her rosy face
 When brighter Phoebus takes her place;
 So glad will grace resign her room
 To glory in the heav'nly home.

Happy the company that's gone
 From cross to crown, from thrall to throne;
 How loud they sing upon the shore,
 To which they sail'd in heart before!

*Bless'd are the dead, yea, faith the word,
 That die in Christ the living Lord,
 And on the other side of death
 Thus joyful spend their praising breath:*

" Death from all death has set us free,
 " And will our gain for ever be;
 " Death loos'd the massy chains of wo,
 " To let the mournful captives go.

" Death is to us a sweet repose;
 " The bud was op'd to shew the rose;
 " The cage was broke to let us fly,
 " And build our happy nest on high.

" Lo, here we do triumphant reign,
 " And joyful sing in lofty strain:
 " Lo, here we rest, and love to be,
 " Enjoying more than faith could see.

- “ The thousandth part we now behold,
“ By mortal tongues was never told;
“ We got a taste, but now above
“ We forage in the fields of love.
“ Faith once stole down a distant kiss,
“ Now love cleaves to the cheek of bliss:
“ Beyond the fears of more mishap
“ We gladly rest in glory’s lap.
“ Earth was to us a seat of war,
“ In thrones of triumph now we are.
“ We long’d to see our Jesus dear,
“ And sought him there, but find him here.
“ We walk in white without annoy,
“ In glorious galleries of joy:
“ And crown’d with everlasting bays,
“ We rival Cherubs in their praise.
“ No longer we complain of wants,
“ We see the glorious King of saints,
“ Amidst his joyful hosts around,
“ With all the divine glory crown’d.
“ We see him at his table head
“ With living water, living bread,
“ His cheerful guests incessant load
“ With all the plenitude of God.
“ We see the holy flaming fires,
“ Cherubic and seraphic quires;
“ And gladly join with those on high,
“ To warble praise eternally.
“ Glory to God that here we came,
“ And glory to the glorious Lamb.
“ Our light, our life, our joy, our all
“ Is in our arms, and ever shall.
“ Our Lord is ours, and we are his;
“ Yea, now we see him as he is:
“ And hence we like unto him are,
“ And full his glorious image share.

“ No darkness now, no dismal night,
“ No vapour intercepts the light;
“ We see for ever face to face,
“ The highest Prince in highest place.
“ This, this, does heav’n enough afford,
“ We are for ever with the Lord:
“ We want no more, for all is giv’n;
“ His presence is the heart of heav’n.”

While thus I laid my list’ning ear
Close to the door of heav’n to hear;
And then the sacred page did view,
Which told me all I heard was true;
Yet shew’d me that the heav’nly song
Surpasses ev’ry mortal tongue,
With such unutterable strains
As none in fett’ring flesh attains:

Then said I, “ O to mount away,
“ And leave this clog of heavy clay!
“ Let wings of time more hasty fly,
“ That I may join the songs on high.”

GOSPEL SONNETS.

PART VI.

THE BELIEVER'S PRINCIPLES,

CONCERNING

1. CREATION AND REDEMPTION.
2. LAW AND GOSPEL.
3. JUSTIFICATION AND SANCTIFICATION.
4. FAITH AND SENSE.
5. HEAVEN AND EARTH.

CHAP. I.

The BELIEVERS PRINCIPLES concerning *Creation* and *Redemption*; or, Some of the first Principles of the Oracles of God.

SECT. I.

Of CREATION.

The first chapter of Genesis compendized; or, the first seven days work, from the following Latin lines Englished:

PRIMA dies cœlum, & terram, lucemque, creavit.
Altera distendit spatium, discrimen aquarum.
Tertia secernens undas, dat gramina terris.
Quarta creat solem et lunam, cœlestiaque astra.
Quinta dedit pisces, eadem genus omne volantum.
Sexta tulit pecudes, hominem quoque quem Deus ipse
Condedit; inde operis requies lux septima fulsit.

In English thus :

1. The first day heav'n, earth, light, JEHOVAH sent.
2. The next, a water-sund'ring firmament.
3. The third made dryland spring with flow'ry pride.
4. The fourth set up bright lamps time to divide.
5. The fifth brought swimming fish and flying fowl.
6. The sixth, earth's herds, and man to bear the rule.
7. The seventh brought forth no more, yet brought the
The lab'ring creature's and Creator's rest. (best,

Or thus :

The first day at JEHOVAH's word,
Did heav'n, and earth, and light afford.

The next, a firmament so wide
As might the water's course divide.

The third, severing land from seas,
Made earth produce herbs, grass, and trees.

The fourth, sun, moon, and stars of light,
Set up to rule the day and night.

The fifth made fish in depths to move,
And fowls to fly in air above.

The sixth all earthly beasts did bring,
And man to be the creatures' king.

The seventh of all these days the best,
Was made for God and man to rest.

Redemption-work doth bring again
The first of these to be the main,

Fetching *new heav'n's* and *earth* in fight,
And immortality to light.

Since then the *first* is now the *best*,
Keep well this pledge of endless rest.

The Sum of CREATION.

All things from nothing, to their Sov'reign Lord
 Obedient rose at his commanding word.
 Fair in his eye the whole creation stood;
 He saw the building and pronounc'd it good.
 And now each work (while nature's fabric stands)
 Loud for its wise and mighty Lord demands
 A rent of praise, a loud and lofty song,
 From ev'ry rational beholder's tongue.

S E C T. II.

Of REDEMPTION.

The mystery of the Redeemer's incarnation; or, God
 manifested in the flesh, 1 Tim. iii. 16. John i. 14.

WHAT tho' the waters, struck with dread,
 Rise up and form a pyramid?
 Tho' floods should gush from rocks and stones,
 Or living souls from wither'd bones?
 To hear of an *incarnate* God,
 Is yet more wonderful and odd;
 Or to behold how God most high
 Could in our nature *breathe* and *die*.
 What though the bright angelic forms
 Degraded were to crawling worms?
 These creatures were but creatures still,
 Transform'd at their Creator's will.
 Though creatures change a thousand ways,
 It cannot such amazement raise,
 Nor such a scene as this display,
 Th' *eternal Word* a *piece of clay*.
 God-man a strange contexture fix'd;
 Yet not confused nor commix'd;
 Yet still a mystery great and fresh,
 A *Spirit* infinite made *flesh*.

What though when *nothing* heard his call,
Nothing obey'd and brought forth *all*?
 What though he *nothing's* brood maintain,
 Or all annihilate again?

Let nothing into being pass,
 Or back again to what it was?
 But, lo! the God of *beings* here,
 As turn'd to *nothing* doth appear.

All heav'n's astonish'd at his form,
 The mighty God became a worm.
 Down Arian pride to him shall bow,
 He's Jesus and JEHOVAH too.

The Sum of REDEMPTION.

With haughty mind to *Godhead* man aspir'd,
 With loving mind our *manhood* God desir'd;
 Man was by *pride* from place of pleasure chas'd,
 God-man by *love* in greater pleasure plac'd.

Man seeking to *ascend* procur'd our fall,
 God yielding to *descend* remov'd our thrall:
 The judge was cast, the guilty to acquit,
 The Sun defac'd to lend the shades the light.

S E C T. III.

The REDEEMER'S WORK;

O R,

CHRIST all in all, and our complete *Redemption*.

A Gospel-Catechism for young Christians.

Question.

KIND teacher, may I come to learn
 In this abrupt address,
 By framing questions that concern
 My endless happiness?

Z

Answ. Yea, child; but if you'd learn to run
The great salvation-race,
Know that the name of Christ alone
Can answer ev'ry case.

Q. By sin, my God and all is lost,
O where may God be found?

A. In Christ; for so the Holy Ghost
Shews by the joyful sound.

Q. But how will God with sinful me
Again be reconcil'd?

A. In Christ, in whom his grace to thee
And favour is reveal'd.

Q. O how shall I a sharer prove,
And see his glorious grace?

A. In Christ the image of his love,
And brightness of his face.

Q. Where shall I seek all divine store,
And without fail obtain;

A. In Christ, in whom for evermore
His fulness doth remain.

Q. But how shall I escape and flee
Th' avenging wrath of God?

A. In Christ, who bore upon the tree
That whole amazing load.

Q. Alas! I'm daily apt to stray,
How shall I heav'n-ward make?

A. Through Christ the *consecrated way*,
Design'd for thee to take.

Q. Ah! where's my title, right, or claim
To that eternal bliss?

A. In Christ alone, that glorious name,
The Lord our righteousness.

Q. But who unfit can enter there,
Or with such nasty feet?

A. Christ by his blood presents thee *fair*,
His Spirit makes thee *meet*.

Q. But may'nt my spirit, weak as grass,
Fail ere it reach the length?

A. Jesus, the Lord thy righteousness,
Will be the Lord thy strength.

Q. May'nt hellish hosts, and wicked foes,
Sore by the way molest?

A. Christ is a friend to bridle those,
And give the weary rest.

Q. May'nt *guilty* conscience loudly brand,
And all my comfort chace?

A. Christ with a pardon in his hand
Can shew his smiling face.

Q. But how can divine mercy vent,
Where sins are great and throng?

A. Christ is the channel with descent
That mercy runs along.

Q. But may not *justice* interpose,
And stand in mercy's way?

A. Jesus did all the debt thou owes
To divine justice pay.

Q. Where shall mine eyes the pardon spy,
Unto my saving good?

A. In Christ's free *promise* see it lie,
In his atoning blood.

Q. What ground have I to trust and say,
The promise is not vain?

A. In Christ the promises are *Yea*,
In him they are *Amen*.

Q. But where is Christ himself, O where
With promises so sweet?

A. Christ's in the promises, and there
Thy faith and he may meet.

Q. Is Christ in them, and they in Christ?
How shall I this descry?

A. His blood and Spirit therein list
To seal and to apply.

Q. 'Gainst legal fiery threats of wrath,
Pray, what defence is best?

A. Christ's full obedience ey'd by faith;
There should the guilty rest.

Q. But how shall *faith* be had? Alas!
I find I can't believe.

A. Christ is the author of that grace,
And faith is his to give.

Q. Ah! when may faithless I expect
He'll such a bliss bequeath?

A. He will of unbelief convict,
And pave the way for faith.

Q. *Repentance* must attend, but whence
Shall I this grace receive?

A. Christ is exalted as a prince
All needful grace to give.

Q. How can so vile a lump of dust
Heart-holiness expect?

A. Christ by his holy Spirit must
This gradual change effect.

Q. How shall I do the *works* aright
I'm daily bound unto?

A. Christ in thee, by his Spirit's might,
Works both to *will* and *do*.

Q. How shall my *maladies* be heal'd,
So sore molesting me?

A. Christ is the great Physician seal'd,
The Lord that healeth thee.

Q. By *prayer* I ought to seek his face,
This course how shall I drive?

A. 'Tis Christ alone that has the grace
And sp'rit of pray'r to give.

Q. *Salvation-work* is great and high,
Alas! what shall I do?

A. Christ as the *Alpha* thereof eye,
And the *Omega* too.

Q. What pillar then is most secure
To build my *hope* upon?

A. Christ only the *foundation-sure*,
The living corner-stone.

Q. When I'm with black *pollution* stain'd,
How shall I cleansed be?

A. Christ is a *fountain* for that end
Set open wide for thee.

Q. What shall I do, when *plagues* abound,
With *sorrows*, griefs, and fears?

A. Christ has a *balsam* for thy wounds,
A *bottle* for thy tears.

Q. But is there any help for one
That *utterly* is lost?

A. Christ saves from sin, and he alone,
Ev'n to the *uttermost*.

Q. But where shall I be safe at last
From *hell* and endless death?

A. Christ is a refuge from the blast
Of everlasting wrath.

Q. But may'nt ev'n nat'ral death to me
Become a dreadful thing?

A. Christ by his death in love to thee
Did ev'ry death unsting.

Q. Why, Sir, is Christ the whole you say?
No answer else I find.

A. Because, were Christ our all away.
There's nothing left behind.

Q. How can he answer ev'ry case,
And help in ev'ry thrall?

A. Because he is the Lord of grace,
JEHOVAH, all in all.

Q. How is he present to supply,
And to relieve us thus?

A. Because his glorious name is nigh,
IMMANUEL, God with us.

Q. Has he alone all pow'r to save,
is nothing left to man?

A. Yea, without Christ we nothing have,
Without him nothing can.

Q. May'nt some from hence take latitude
And room their lusts to please
If Christ do all, then very good,
Let us take carnal ease.

A. Christ will in flaming vengeance come,
With fury in his face,
To damn his foes that dare presume,
And thus abuse his grace.

S E C T. IV.

Faith and Works both excluded from the matter of justification before God, that redemption may appear to be only in Christ.

WHO dare an holy God address,
With an unholy righteousness?
Who can endure his awful probe,
Without perfection for their robe?

None could his great tribunal face,
Were faith itself their fairest dress:
Faith takes the robe, but never brags
Itself has ought but filthy rags.

Faith claims no share, and works far less,
In justice-pleasing righteousness;
The servant were to be abhorr'd,
Would claim the glory of his lord.

Blasphemous unbelief may claim
The praises of the worthy Lamb:
But faith disclaiming all its best,
Not on itself, but Christ, will rest.

I'm sav'd and justify'd by faith,
Which yet no saving value hath;
Nor e'er pretends to save from thrall
But in it's object has its all.

'Tis Christ alone saves guilty me,
And makes my right to life so free,
That in himself it stands alone:
Faith takes the right, but gives me none.

I dare not act with this intent,
For acts of mine to draw the rent;
Nor do good works with this design,
To win the crown by works of mine.

I'd thus the promis'd grace forsake,
Nor Jesus for my Saviour take;
Yea, this would dreadfully presume,
And work mine own eternal doom.

Presumption cannot rise more high,
I'd make the truth of God a lie,
The God of truth a liar too;
What more mischief could Satan do?

Why, I'd discredit God's record
Concerning Jesus Christ the Lord,
His glorious and eternal Son,
Whose blood has life eternal won.

In him, says God, this life I give,
In him shall therefore men believe,
My gift embracing in their arms:
None shall be sav'd on other terms.

Vain man must stoop and freely take,
Or else embrace a burning lake:
Proud nature must submit to grace,
And to the divine righteousness.

In vain on works our hope is built,
Our actions nothing are but guilt:
The best obedience of our own
Dare not appear before his throne.

What finite worm can bear the load,
The fury of an angry God?
What mortal vigour can withstand
The vengeance of his lifted hand?

The law can never save us now,
To damn is all that it can do.
Heav'n casts all righteousness of ours;
The law of works is out of doors.

No merit, money, more or less,
Can buy the gift of righteousness.
O may I take what heav'n does give:
JEHOVAH help me to believe;

And in that righteousness to trust,
Which only makes a sinner just.
And then, the truth of faith to prove,
Lord, make my faith to work by love.

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C H A P. II.

The BELIEVER'S PRINCIPLES concerning the
Law and Gospel.

PARTICULARLY,

- | | | |
|---------------------------------|---|---------------------------|
| 1. <i>The Mystery</i> | } | <i>of LAW and GOSPEL.</i> |
| 2. <i>The Difference</i> | | |
| 3. <i>The Harmony</i> | | |
| 4. <i>The Place and Station</i> | | |

S E C T. I.

The Mystery of Law and Gospel.

THOUGH law commands and gospel-grace
Agree in mutual joint embrace *a*;
Yet law and gospel in a shock
Can never draw an equal yoke *b*.

The law of works, the law of grace,
Can't stand together in one place;

a Rom. iii. 31. Do we then make void the law thro' faith? God forbid; yea, we establish the law. Gal. iii. 21. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

b Psalm cxxx. 3, 4. If thou, Lord, shouldst mark iniquities: O Lord, who shall stand? But there is forgiveness with thee; that thou mayest be feared. v. 7, 8. Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities. And cxliii. 2. O Lord, enter not into judgement with thy servant: for in thy sight, shall no man living be justified. v. 8. Cause me to hear thy loving-kindness in the morning, for in thee do I trust: cause me to know the way wherein I should walk, for I lift up my soul unto thee.

The brighter scene destroys the dark,
 As Dagon fell before the ark *c*.
 They harmonize like marry'd pairs *d*,
 Yet are at odds, and keep not squares *e*:
 As *mercy* stands from *merit* far,
 The *letter* and the *spirit* jar *f*.
 The law does gospel-comforts harm,
 The gospel breaks the legal arm *g*;

c Rom. vi. 14, 15. Sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Chap. vii. 4, 5, 6. Wherefore, my brethren, ye also are become dead to the law by the body of Christ: that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of Spirit, and not in the oldness of the letter. 2 Cor. iii. 7,---10. But if the ministration of death, written and ingraven in stones, was glorious, so that the children of Israel could not behold the face of Moses, for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit, be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth.

d Gal. iii. 24. Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith.

e Rom. xi. 6. And if [election be] by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

f 2 Cor. iii. 6. The letter killeth, but the spirit giveth life.

g Heb. ii. 15. And deliver them who through fear of death were all their life-time subject to bondage. Phil. iii. 7, 8, 9. But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

Yet both exalt each other's horn,
And garlands bring their heads t' adorn *h*.

I through the law am dead to it,
To legal works and self-conceit *i*;
Yet, lo! through gospel-grace I live,
And to the law due honour give *k*.

The law great room for boasting makes,
But grace my pride and boasting breaks *l*;
Yet all my boasts the law does kill *m*.
And grace makes room to boast my fill *n*.

The gospel makes me keep the law *o*,
Yet from its painful service draw *p*:

h Gal. ii. 19. For I thro' the law am dead to the law, that I might live unto God.

i Rom. vii. 6. But now we are deliverd from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. *v*. 9. For I was alive without the law once: but when the commandment came, sin revived, and I died.

k Rom. vii. 4. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. And *x*. 4. Christ is the end of the law for righteousness to every one that believeth.

l Rom. iii. 27. Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.

m Rom. iii. 19. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

n 1 Cor. i. 29, 30, 31. That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.

o Titus ii. 11, 12. For the grace of God that bringeth salvation hath appeared to all men; teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world.

p Gal. v. 1. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

It does all law-demands fulfil *q*,
 Yet makes them wholly void and null *r*.
 The gospel gives me no command *s*,
 Yet by obeying it I stand *s*,
 To strict obedience though I call *t*,
 Does bind to none, but promise all *u*.
 The law does strict *commandment* give
 That I the gospel-news believe *v*;
 But yet it *teaches* no such thing,
 Nor e'er could gospel-tidings bring *w*.

q Rom. viii. 3, 4. For what the law could not do, in that it was weak through the flesh, God *did*, sending his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

r Rom. vi. 14. Sin shall not have dominion over you: for ye are not under the law, but under grace. Gal. iv. 4, 5. But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law.

s Gal. iii. 8. And the scripture foreseeing that God would justify the Heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

t Mark xvi. 16. He that believeth and is baptized, shall be saved.

u 2 Thess. i. 7, 8. The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

v John iii. 17. God sent not his Son into the world to condemn the world; but that the world through him might be saved. And xii. 47. And if any man hear my words and believe not, I judge him not: for I came not to judge the world, but to save the world. Heb. viii. 10, 11, 12. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

w John iii. 18. He that believeth on him is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God.

x Rom. x. 5. For Moses describeth the righteousness which

When I the gospel-truth believe,
 Obedience to the law I give *x*,
 And when I don't the law * observe,
 I from the gospel-method swerve *y*.
 Yet, if I do the law † obey,
 I am not in the gospel-way *z*,
 Which does no new obedience draw *a*,
 Yet is the gospel no new law *b*.
 As precepts to the law belong,
 Yet in the gospel field are throng *c*.
Curs'd ev'ry gospel-fligher is *d*,
 Yet all its office is to *blefs e*.

is of the law, That the man which doth those things, shall live by them. And iii. 19. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

x John iii. 18. He that believeth on him, is not condemned.

* *Viz. As it is a rule.*

y Titus ii. 11, 12. See letter o forecited.

† *Viz. As it is a covenant.*

z Gal. v. 3, 4. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

a Rom. xvi. 25, 26.---The mystery which was kept secret since the world began,---now is made manifest, and by the scriptures of the prophets, according to the commandment of the ever-lasting God, made known to all nations for the obedience of faith.

b Gal. iii. 21. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

c Matt. v. 17,---48. Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled, &c. Psalm cxix. 96. I have seen an end of all perfection; but thy commandment is exceeding broad.

d Heb. x. 26,---29. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgement and fiery indignation, which shall devour the adversaries. He that despised Moses' law, died without mercy, under two or three witnesses: of how much sorer punishment, suppose ye,

It from the law has pow'r to *kill f*,
 Yet *saving* does its pow'r fulfil *g*:
 No favour but of *life* it hath *h*,
 Yet most the favour is of *death i*.

Weakness perfection doth exclude,
 The law is perfect, just, and good *k*:
 Yet can it nothing *perfect* make,
 But all the *comers* to it break *l*.

shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Chap. xii. 25. See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.

e Rom. xv. 29. And I am sure that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ. And iii. 26. Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

f John iii. 18.---He that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God. Mark xvi. 16.---He that believeth not, shall be damned. Heb. ii. 3. How shall we escape, if we neglect so great salvation?

g Eph. i. 13. In Christ ye also trusted after that ye heard the word of truth, the gospel of your salvation. 1 Tim. i. 15. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

h Phil. ii. 16. Holding forth the word of life, &c. 2 Tim. i. 1. Paul an apostle of Jesus Christ, by the will of God according to the promise of life, which is in Christ Jesus. v. 10.---Our Saviour Jesus Christ---hath abolished death, and hath brought life and immortality to light through the gospel.

i 2 Cor. ii. 15. To the one we are the favour of death unto death, &c.

k Psalm cxix. 96. I have seen an end of all perfection; but thy commandment is exceeding broad. Rom. vii. 12. Wherefore the law is holy; and the commandment holy, and just, and good. Heb. vii. 19. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

l Heb. viii. 19. See letter *k*. Chap. x. 1. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect.

Strength to the gospel does belong,
Mighty through God it is, and strong *m*:
It to the law does strength emit,
Yet 'tis the law gives strength to it.

The gospel gives the law, I see,
Sufficient strength to justify *n*;
Yet may I say, in truth it is
The law that gives the gospel this *o*:

For as the law no sinner clears,
But who the gospel-garment wears;
So none are justify'd by grace,
Unless the law-demands have place *p*.

Again the law, which yet seems worse,
Gives gospel-news condemning force *q*;

m Rom. i. 16. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek. 2 Cor. x. 4, 5. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds: casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

n Rom. viii. 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. *v*. 3, 4. For what the law could not do, in that it was weak through the flesh, God *did*, sending his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

o Rom. iii. 31. Do we then make void the law thro' faith? God forbid: yea, we establish the law. Chap. x. 4. For Christ is the end of the law for righteousness to every one that believeth.

p Rom. iii. 19,---22. Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law, there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference. Chap. v. 19,---By the obedience of one shall many

Yet they are news that never can,
 Nor never will condemn a man *r*.
 Dread threat'nings to the law pertain *s*,
 Not to the gospel's golden chain *t*:
 Yet all law-threats and Sinai's ire
 To gospel-grace are walls of fire *u*.
 The righteous law assoileth none
 Of Adam's guilty race, save one *v*;
 Who being guilty, for this cause
 By God's just law condemned was *w*.
 Yet free of guilt it did him see;
 Hence fully clear'd, and set him free *x*.

be made righteous. *v*. 21.---Grace reigns through righteousness unto eternal life, by Jesus Christ our Lord.

q John iii. 18. He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God.

r Luke ii. 10, 11. And the angel said unto them [the shepherds,] Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. John iii. 17. For God sent not his Son into the world, to condemn the world; but that the world through him might be saved. Chap. xii. 47. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

s Gal. iii. 10. For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

t Acts xiii. 26. Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

u Mark xvi. 16.---He that believeth not, shall be damned. Heb. ii. 3. How shall we escape, if we neglect so great salvation? Chap. x. 26,---29. See letter *d* forecited.

v Rom. v. 19. For as by one man's disobedience many were made sinners: so by the obedience of one shall many be made righteous. John xvii. 4. I have glorified thee on the earth: I have finished the work which thou gavest me to do.

w Isa. liii. 6,---The Lord hath laid on him the iniquity of us all. Gal. iii. 13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.

x Heb. viii. 26. For such an high priest became us, who is

Yet, had not guilt his soul involv'd,
By law he could not been absolv'd y.
But he withal condemn'd and spoil'd
The law of works, which him assail'd z:
And now the law is (in these views)
The marrow of the gospel news a.
The law can justify no man
That is a sinner b, yet it can

holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Dan ix. 24. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy. 1 Tim. iii. 16. And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. Rom. ii. 13. For not the hearers of the law are just before God, but the doers of the law shall be justified. Isa. l. 8. He is near that justifieth me, who will contend with me? let us stand together: who is mine adversary? let him come near to me.

y 2 Cor. v. 21. God hath made Christ to be sin for us, who knew no sin; that we might be made the righteousness of God in him. 1 Pet. iii. 18. Christ hath once suffered for sins, the just for the unjust, (that he might bring us to God) being put to death in the flesh, but quickened by the Spirit.

z Col. ii. 14, 15. Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross: and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Rom. viii. 3. For what the law could not do, in that it was weak through the flesh, God *did*, sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh.

a Rom. x. 4. For Christ is the end of the law for righteousness, to every one that believeth. Isa. xlv. 24. Surely, shall one say, In the Lord have I righteousness and strength. Jer. xxiii. 6. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

b Rom. iii. 19, 20. Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there

Thus favour sinful men, and free
The chief of sinners, guilty me *c*.

The gospel too acquitteth none
That have not put perfection on *d*.
And yet it cleareth none (I grant)
But those who all perfection want *e*.

Those that with gospel-clearance meet,
Must by the law be found complete *f*;
Yet never could (again I grant)
The gospel justify a saint *g*.

shall no flesh be justified in his sight; for by the law is the knowledge of sin.

e The law of works as fulfilled by Christ, can and does so, Rom. viii. 3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. *v* 33, 34. Who shall lay any thing to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

d Rom. iii. 21, 22. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe, for there is no difference.

e Rom. iv. 5. To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

f 1 Cor. i. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. Col. ii. 10. And ye are complete in him, which is the head of all principality and power.

g Matth. ix. 13.---I am not come to call the righteous, but sinners to repentance. Rom. iii. 10. There is none righteous, no not one. Chap. ix. 30, 31, 32. What shall we say then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith: but Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore, because they sought it not by faith, but as it were by the works of the law. Chap. x. 3. Israel being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. 1 Tim. i. 15. This is a faithful saying, and worthy of

All perfect persons it controls *b*,
 And justifies ungodly souls *i*;
 Yet still no man its grace partakes,
 By whom it truly godly makes *k*.
 The law withstands the gospel path *l*,
 Which yet its approbation hath *m*;

all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

b Matth. xxi. 31. Jesus saith unto them [the Pharisees], Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. Luke xviii. 9,---14. And Jesus spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you this man went down to his house justified rather than the other: for every one that exalteth himself, shall be abased: and he that humbleth himself, shall be exalted. *v.* 21, 22. And he [the ruler] said, All these have I kept from my youth up. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven, and come, follow me.

i Rom. iv. 5, 6. To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works.

k Tit. ii. 11,---14. The grace of God that bringeth salvation, hath appeared to all men; teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God, even our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Chap. iii. 4, 5. After that the kindness and love of God our Saviour toward man appeared, not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. *v.* 8. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works: these things are good and profitable unto men.

The gospel thwarts the legal way *n*,
Yet will approve the law for ay *o*.

Hence though the gospel's comely frame
Doth openly the law condemn *p*:

Yet they are blind, who never saw
The gospel justify the law *q*.

Thus gospel-grace, and law-commands,
Both bind and loose each other's hands:

They can't agree on any terms *r*,
Yet hug each other in their arms *s*.

l 1 Cor. xv. 56.---The strength of sin is the law. Rom. vi. 14. Sin shall not have dominion over you: for ye are not under the law, but under grace. Chap. x. 3. Israel being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

m Isa. xlii. 21. The Lord is well pleased for his righteousness sake, he will magnify the law and make it honourable. Matth. iii. 17. And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

n Rom. ix. 31, 32, 33. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law: for they stumbled at that stumbling-stone; as it is written, Behold, I lay in Zion a stumbling stone, and rock of offence; and whosoever believeth on him shall not be ashamed.

o Rom. vii. 7. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet. *v*. 10. And the commandment which was ordained to life, I found to be unto death. *v*. 12. Wherefore the law is holy; and the commandment holy, and just, and good.

p Rom. v. 5,---9. For Moses describeth the righteousness which is of the law, That the man which doth those things, shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above): or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is the word of faith which we preach, That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

q Rom. iii. 31. Do we then make void the law thro' faith? God forbid: yea, we establish the law.

Those that divide them cannot be
The friends of truth and verity;
Yet those that dare confound the two,
Destroy them both, and gender wo t.

This paradox none can decipher,
That plow not with the gospel-heifer.

r Gal. iv. 21,---26. Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory; for those are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.

f Psalm lxxxiv. 10. Mercy and truth are met together: righteousness and peace have kissed each other.

s Matth. xiii. 23. Wo unto you, Scribes and Pharisees, hypocrites; for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgement, mercy, and faith: these ought ye to have done, and not to leave the other undone. Rom. ii. 23. Thou that makest thy boast of the law, through breaking the law dishonourest thou God? v. 25, 26. For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? Matth. xix. 6. What God hath joined together, let no man put asunder. Chap. iii. 15. And Jesus answering, said unto him [John], Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. Chap. v. 17. Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. v. 19, 20. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. 1 John v. 6. This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth.

t Gal. i. 6, 7, 8. I marvel that ye are so soon removed from him that called you into the grace of Christ; unto another goi-

S E C T. II.

The difference between the Law and the Gospel.

THE law, supposing I have *all*,
 Does ever for *perfection* call :
 The gospel suits my total *want*,
 And all the law can seek does grant.
 The law could promise life to me,
 If *my* obedience perfect be :
 But grace does promise life upon
My Lord's obedience alone.
 The law says, *Do*, and *life* you'll win :
 But grace says, *Live*, for all is *done* ;
 The *former* cannot ease my grief,
 The *latter* yields me full relief.
 By law *convinc'd* of sinful breach,
 By gospel-grace I *comfort* reach :
 The one my *condemnation* bears,
 The other *justifies* and clears.
 The law shews my *arrears* are great,
 The gospel freely *pays* my debt :
 The first does me the bankrupt *curse*,
 The law does *bless* and fill my purse.

pel: which is not another; but there be some that trouble you, and which pervert the gospel of Christ. But though we, or an angel from heaven preach any other gospel unto you, than that which we have preached unto you let him be accursed. Zeph. i. 4.---I will cut off---v. 5.---them that worship, and that swear by the Lord, and that swear by Malcham. Acts xv. 7. And when there had been much disputing, Peter rose up and said unto them, Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe. v. 10, 11. Now therefore why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe, that through the grace of the Lord Jesus Christ, we shall be saved even as they. Gal. v. 1. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. v. 4. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

The law will not *abate* a mite,
The gospel all the sum will *quite* :
There God in *threat'nings* is array'd,
But *here* in *promises* display'd.

The law and gospel disagree,
Like Hagar, Sarah, bond and free :
The former's Hagar's servitude,
The latter Sarah's happy brood.

To Sinai black, and Zion fair,
The word does law and grace compare.
Their cursing and their blessing vie
With Ebal and Gerizzim high.

'The law excludes not *boasting* vain,
But rather feeds it to my bane :
But gospel-grace allows *no boasts*,
Save in the King, the Lord of hosts.

The law still *irritates* my sin,
And hardens my proud heart therein ;
But grace's melting pow'r *renews*,
And my corruption strong *subdues*.

The law with *thunder*, Sinai-like,
Does always *dread* and terror speak :
The gospel makes a *joyful* noise,
And charms me with a *still, calm* voice.

The legal trumpet *war* proclaims,
In wrathful threats, and fire, and flames :

- The gospel-pipe, a *peaceful* sound,
Which spreads a kindly breath around.

The law is *weak* through sinful flesh,
The gospel brings *recruits* afresh :
The first a *killing letter* wears,
The last a *quick'ning spirit* bears.

The law that seeks perfection's height,
Yet gives no strength, nor offers might :
But precious gospel-tidings glad,
Declare where all is to be had.

From *me* alone the law does crave,
What grace affirms in *Christ* I have:
When therefore law-pursuits intral,
I send the law to grace for all.

The law brings *terror* to molest,
The gospel gives the weary *rest*:
The one does flags of *death* display,
The other shews the *living* way.

The law by *Moses* was exprest,
The glorious gospel came by *Christ*:
The first dim *nature's* light may trace,
The last is only known by *grace*.

The law may rouse me from my sloth,
To faith and to repentance both:
And though the law *commandeth* each,
Yet neither of them can it *teach*;

Nor will *accept* for current coin
The duties which it does *injoin*;
It *seeks* all, but *accepts* no less
Than constant, perfect righteousness.

The gospel, on the other hand,
Although it issue *no command*,
But strictly view'd, does whole consist
In *promises* and *offers* blest;

Yet does it many duties teach,
Which legal light could never reach:
Thus faith, repentance, and the like,
Are fire that gospel-engines strike.

They have acceptance here through grace,
The law affords them no such place:
Yet still they come through both their hands,
Through gospel-*teaching*, law-*commands*.

The law's a house of *bondage* fore,
The gospel *opes* the prison-door:
The first me *hamper'd* in its net,
The last at *freedom* kindly set.

The precept *craves*, the gospel *gives*;
 While *that* me *presses*, this *relieves*;
 And or affords the strength I lack,
 Or takes the burden off my back.

The law requires on pain of death;
 The gospel courts with loving breath:
 While *that* conveys a deadly wound;
This makes me perfect, *whole*, and sound.

There viewing how *diseas'd* I am,
 I *here* perceive the *healing* balm:
 Afflicted *there*, with sense of need,
 But *here* refresh'd with meet remede.

- The law's a charge for what I owe;
 The gospel my *discharge* to show:
 'The one a scene of *fears* doth ope;
 The other is the door of *hope*.

An *angry* God the law reveal'd;
 The gospel shews him *reconcil'd*:
 By *that* I know he was *displeas'd*;
 By *this* I see his wrath *appeas'd*.

The law thus shews the divine ire,
 And nothing but consuming fire.
 The gospel brings the olive-branch,
 And blood the burning fire to quench.

The law still shews a fiery face;
 The gospel shews a throne of grace:
There *justice* rides alone in state;
 But *here* she takes the *mercy-seat*.

IN SUM:

Lo! in the law JEHOVAH dwells,
 But *Jesus* is conceal'd!
 Whereas the gospel's nothing else
 But *Jesus Christ* reveal'd.

S E C T. III.

The Harmony betwixt the Law and the Gospel.

THE law's a tutor much in vogue,
To gospel-grace a *pedagogue*;
The gospel to the law no less
Than its full end for righteousness.

When once the fiery law of God
Has chas'd me to the gospel road;
Then back unto the holy law
Most kindly gospel-grace will draw.

When by the law to grace I'm *school'd*;
Grace by the law will have me *rul'd*;
Hence, if I don't the law obey,
I cannot keep the gospel-way.

When I the gospel-news believe,
Obedience to the law I give:
And that both in its *fed'ral* dress,
And as a *rule* of holiness.

Lo! in my Head I render all
For which the fiery law can call:
His *blood* unto its *fire* was fuel,
His *Spirit* shapes me to its *rule*.

When law and gospel kindly meet,
To serve each other both unite:
Sweet promises, and stern commands,
Do work to one another's hands.

The divine law demands no less
Than human perfect righteousness:
The gospel gives it this and more,
Ev'n divine righteousness in store.

Whate'er the righteous law require,
The gospel grants its whole desire.
Are law commands exceeding broad?
So is the righteousness of God.

How great foe'er the legal *charge*,
 The gospel-*payment's* equal large:
 No less by *man* the law can bray
 When grace provides a *God* to pay.

The law makes gospel-banquets sweet;
 The gospel makes the law complete:
 Law-suits to grace's storehouse draw;
 Grace decks and magnifies the law.

Both law and gospel close combine,
 To make each other's lustre shine:
 The gospel all law-breakers flames;
 The law all gospel-slighters damns.

The law is holy, just, and good;
 All this the gospel seals with blood,
 And clears the royal law's just *dues*
 Which dearly purchas'd revenues.

The law *commands* me to believe;
 The gospel saving faith does *give*:
 The law enjoins me to *repent*:
 The gospel gives my tears a *vent*.

What in the gospel-mint is coin'd,
 The same is in the law enjoin'd:
 Whatever gospel-tidings teach,
 The law's authority doth reach.

Here join the law and gospel hands,
 What this me *teaches* that *commands*:
 What virtuous forms the gospel please
 The same the law doth authorise.

And thus the law-commandment seals
 Whatever gospel-grace reveals:
 The gospel also for my good
 Seals all the law-demands with blood.

The law most perfect still remains,
 And ev'ry duty full contains:
 The gospel its perfection speaks,
 And therefore gives whate'er it seeks.

Next, what by law I'm *bound* unto,
The same the gospel *makes* me do :
What *preceptively* that can crave ;
This *effectively* can ingrave.

All that by *precepts* Heav'n expects,
Free grace by *promises* effects :
To what the law by *fear* may move,
To that the gospel leads by *love*.

To *run* to *work*, the law commands ;
The gospel gives me *feet* and *hands* :
The one *requires* that I obey ;
The other does the *pow'r* convey.

What in the law has *duty's* place,
The gospel changes to a *grace* :
Hence legal duties *therein* nam'd,
Are *herein* gospel-graces fam'd.

The precept *checks* me when I stray ;
The promise *holds* me in the way :
That shews my folly when I roam ;
And *this* most kindly brings me home.

Law-threats and precepts both, I see,
With gospel-promises agree ;
They to the gospel are a *fence*,
And it to them a *maintenance*.

The law will justify all those
Who with the gospel-ransom close ;
The gospel too approves for ay
All those that do the law obey.

The righteous law condemns each man
That dare reject the gospel-plan ;
The holy gospel none will save,
On whom it won't the law engrave.

When Christ the tree of life I climb,
I see both law and grace in him :
In him the law its *end* does gain ;
In him the promise is *Amen*.

The law makes grace's pasture sweet,
Grace makes the law my sav'ry meat;
Yea, sweeter than the honey-comb,
When grace and mercy brings it home.

The precepts of the law me *show*
What fruits of gratitude I owe;
But gospel grace begets the brood,
And *moves* me to the gratitude.

Law-terrors *pause* the putrid sore;
And gospel-grace *applies* the cure:
The one *plows* up the fallow-ground;
The other *sows* the seed around.

A rigid master was the law,
Demanding brick, denying straw;
But when with gospel tongue it sings,
It bids me fly, and gives me wings.

I N S U M.

Both law and gospel close unite,
Are seen with more solace,
Where truth and mercy kindly meet,
In fair *Immanuel's* face.

S E C T. IV.

The proper Place and Station of the Law and the Gospel.

Note, That in the four following Paragraphs, as well as in the three preceding Sections, by **LAW**, is mostly understood the doctrine of the *Covenant of Works*; and by **GOSPEL**, the doctrine of the *Covenant of Grace*.

P A R A G R A P H I.

The Place and Station of Law and Gospel in general.

WHEN we the sacred record view,
Or divine Test'ments Old and New;

The matter in most pages fix'd
 Is law and gospel intermix'd.
 Yet few, ev'n in a learned age,
 Can so resolve the sacred page;
 As to discern with equal eye,
 Where law, where gospel sever'd lie.
 One divine text with double clause
 May speak the gospel's voice and law's *:
 Hence men to blend them both are apt,
 Should in one sentence both be wrapt.
 But that we may the truth pursue,
 And give both law and grace their due,
 And God the glory there display'd;
 The foll'wing rules will give us aid.
 Where-e'er in sacred writ we see
 A word of *grace* or *promise* free,
 With blessings dropt for Jesus' sake;
 We these for gospel news may take.
 But where a *precept* strict we find
 With *promise* to our *doing* join'd,
 Or *threat'ning* with a *wrathful* frown;
 This as the law we justly own.

* *Ex. gr.* Lev. xx. 7, 8. Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you. 1 John iv. 7. Beloved, let us love one another: for love is of God,; and every one that loveth, is born of God, and knoweth God. Rom. v. 21. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord. Chap. vi. 23. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord. Mark xvi. 15, 16. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. John iii. 18. He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed on the name of the only begotten Son of God, &c.

PARAGRAPH II.

The Place and Station of Law and Gospel in particular. Where the difference is noted betwixt the Gospel largely viewed in its dispensation, and strictly in itself: and betwixt the gospel, and faith receiving it.

WOULDST thou distinctly know the sound
Of law and grace, then don't confound

The dispensation with the grace;
For these two have a distinct place.

The gospel thus dispens'd we see,
Believe and thou shalt saved be;
If not, thou shalt be damn'd to hell,
And in eternal torments dwell.

Here precepts in it are dispens'd,
With threat'nings of damnation fenc'd;
The legal sanction here takes place,
That none may dare abuse free grace.

Yet nor does that command of faith,
Nor this tremendous threat of wrath,
Belong to gospel strictly so;
But to its dispensation do.

The method of dispensing here,
Does law and gospel jointly bear;
Because the law's subservient
Unto the gospel's bless'd intent.

Precepts and threat'nings both make way,
The gospel blessings to convey;
Which differs much (though thus dispens'd)
From laws and threats whereby 'tis fenc'd.

Believe, and thou shalt saved be,
Is gospel, but improperly;
Yet safely men may call it thus,
Because 'tis so dispens'd to us.

But sure, the gospel-news we sing,
Must be some other glorious thing,
Than precepts to believe the same,
Whatever way we blend their name.

The gospel-treasure's something more
Than means that do apply the store:
Believing is the *method* pay'd,
The gospel is the thing believ'd.

The precious thing is tidings sweet
Of Christ a Saviour most complete,
To save from sin, and death, and wrath;
Which tidings tend to gender faith.

Faith comes by hearing God's record
Concerning Jesus Christ the Lord,
And is the method Heav'n has blest
For bringing to the gospel-rest.

The joyful sound is news of grace,
And life to Adam's guilty race,
Through Jesus' righteousness divine,
Which bright *from faith to faith* does shine.

The promise of immortal bliss
Is made to this full righteousness:
By this our right to life is bought;
Faith begs the right, but buys it not.

True faith receives the offer'd good,
And promise seal'd with precious blood:
It *gives* no title to the bliss,
But takes th' intitling righteousness.

This *object* great of saving faith,
And this alone the promise hath;
For 'tis not made to faith's poor *act*,
But is the *prize* that faith does take:

And only as it takes the same,
It bears a great and famous name;
For self, and all its grandeur, down
It throws, that Christ may wear the crown.

But if *new laws and threats* were all
That gospel properly we call,
Then were the *precept to believe*,
No better news than *do and live*.

If then we won't distinguish here,
We cloud, but don't the gospel clear;
We blend it with the fiery law,
And all into confusion draw.

The law of works we introduce,
As if old *merit* were in use,
When man could *life* by *doing* won,
Ev'n though the work by *grace* were done.

Old Adam, in his innocence,
Deriv'd his pow'r of doing hence:
As all he could was wholly *due*;
So all the working *strength*, he knew,
Was only from the *grace* of God,
Who with such favour did him load:
Yet was the *promise* to his *act*,
That he might *merit* by *compact*.

No *merit* but of *paction* could
Of men or angels e'er be told;
The God-man only was so high
To *merit* by *condignity*.

Were *life* now promis'd to our *act*,
Or to our works by *paction* tack'd;
Though God should his *assistance* grant,
'Tis still a *doing* covenant.

Though Heav'n its *helping grace* should yield,
Yet *merit's* still upon the field;
We cast the name, yet still 'tis found
Disclaim'd but with a verbal sound.

If one should borrow tools from you,
That he some famous work might do;
When once his work is well prepar'd,
He sure deserves his due reward;

Yea, justly may he claim his due,
Although he borrow'd tools from you :
Ev'n thus the borrow'd strength of grace
Can't hinder merit to take place.

From whence soe'er we borrow pow'rs,
If life depend on works of ours ;
Or if we make the gospel thus
In any sort depend on us ;
We give the law the gospel-place,
Rewards of *debt* the room of *grace* ;
We mix Heav'n's treasures with our trash,
And magnify corrupted flesh.

The new and gospel covenant
No *promise* to our *works* will grant ;
But to the *doing* of our Head,
And in him to each gospel-deed.

To *godliness*, which is great gain,
Promise is said to appertain :
But know, lest you the gospel mar,
In whom it is we godly are.

To him and to his righteousness
Still primar'ly the *promise* is ;
And not ev'n to the gracious deed,
Save in and through the glorious Head.

Pray let us here observe the odds,
How law and grace take counter roads,
The law of works no promise spake
Unto the *agent*, but the *act*.

It primar'ly no promise made
Unto the *person*, but the *deed* :
Whate'er the doing person shar'd,
'Twas for his deed he had reward.

The law of grace o'erturns the scale,
And makes the quite reverse prevail :
Its promise lights not on the *deed*,
But on the doing person's head ;

Not for his doing, but for this,
Because in Christ his person is:
Which union to the living Prince,
His living works and deeds evince.

Good fruits have promise in this view,
As union to the BRANCH they shew;
To whom the *promises* pertain,
In him all *yea*, and all *Amen*.

Observe, pray; for if here we err,
And do not Christ alone prefer,
But think the promise partly stands
On our obeying new commands;
Th' old cov'nant-place to works we give,
Or mingle *grace* with *do* and *live*;
We overcloud the gospel-*charms*
And also break our working *arms*.

More honour to the law profess,
But giving more we give it less.
Its heavy yoke in vain we draw,
By turning gospel into law.

We rob grace of its joyful sound,
And bury Christ in Moses' ground:
At best we run a legal race
Upon the field of *gospel-grace*.

PARAGRAPH III.

*The Gospel no new Law, but a joyful sound of Grace
and Mercy.*

LAW-Precepts in a gospel-mold,
We may as gospel-doctrine hold;
But gospel-calls in legal dress,
The joyful sound of grace suppress.

Faith and repentance may be taught,
And yet no gospel-tidings brought;
If as mere *duties* these we press,
And not as parts of *promis'd* bliss.

If only precepts we present,
Though urg'd with strongest argument,
We leave the wak'ned sinner's hope
In darkness of despair to grope.

The man whom legal precepts chase,
As yet estrang'd to sov'reign grace,
Mistaking evangelic charms,
As if they stood on legal terms,
Looks to himself, though dead in sin,
For grounds of faith and hope within;
Hence fears and fetters grow and swell,
Since nought's within but sin and hell.

But faith that looks to promis'd grace,
Clean out of self the soul will chase,
To Christ for righteousness and strength,
And find the joyful rest at length.

Proud flesh and blood will startle here,
And hardly such report can bear,
That *Heav'n* all saving store will give
To them that *work not*, but *believe*.

Yet *not of works*, but 'tis the race
Of *faith*, that it may be of *grace*:
For faith does nothing but agree
To welcome this salvation free.

“ Come down, *Zaccheus*, quickly come,
“ Salvation's brought unto thy home:
“ In vain thou climb'st the legal tree;
“ Salvation freely comes to thee.

“ Thou dream'st of *coming* up to terms,
“ Come down into my saving arms;
“ Down, down, and get a pardon free,
“ On terms already wrought by me.
“ Behold the blessings of my blood,
“ Bought for thy everlasting good,
“ And freely all to be convey'd
“ Upon the price already paid.

" I know thou hast no good, and see
 " I cannot stand on terms with thee,
 " Whose fall has left thee nought to claim,
 " Nor aught to boast but sin and shame."

The law of heavy hard commands
 Confirms the wak'ned sinners bands;
 But grace proclaims relieving news,
 And scenes of matchless mercy shews.

No precept clogs the gospel-call,
 But wherein grace is all in all;
 No law is here but that of grace,
 Which brings relief in ev'ry case.

The gospel is the promise fair
 Of grace all ruins to repair,
 And leaves no sinner room to say,
 " Alas! this debt I cannot pay;

" This grievous yoke I cannot bear,
 " This high demand I cannot clear."
 Grace stops the mouth of such complaints,
 And store of full supply presents.

The glorious gospel is (in brief)
 A sov'reign word of sweet relief;
 Not clogg'd with cumbersome commands,
 To bind the soul's receiving hands.

'Tis joyful news of sov'reign grace,
 That reigns in state *through righteousness*,
 To ransom from all *threat'ning woes*,
 And answer all *commanding do's*:

This gospel comes with *help* indeed,
 Adapted unto sinner's need:
 These joyful news that suit their case,
 Are chariots of his drawing grace:

'Tis here the Spirit pow'rful rides,
 The fountains of the deep divides;
 The King of glory's splendour shews,
 And wins the heart with welcome news.

PARAGRAPH IV.

The Gospel further described, as a bundle of Good News and Gracious Promises.

THE first grand promise forth did break
In *threats* against the tempting snake;
So may the gospel in *commands*,
Yet nor in threats nor precepts stands:

But 'tis a doctrine of free grants
To sinners that they may be *saints*:

A joyful sound of royal gifts,
To obviate unbelieving shifts:

A promise of divine supplies,
To work all gracious qualities
In those who pronest to rebel,
Are only qualify'd for *hell*.

Courting vile sinners, ev'n the chief,
It leaves no cloak for unbelief;

But ev'n on gross Manasseh's calls,
On Mary Magdalen's and Saul's.

'Tis good news of a *fountain* ope
For *sin* and *filth*; a *dose* of *hope*.
For those that lie in blood and gore,
And of a *salve* for ev'ry sore.

Glad news of *light* unto the blind;

Of *light* unto the dark'ned mind;

Of *healing* to the deadly sick;

And *mercy* both to Jew and Greek.

Good news of *gold* to poor that lack;

Of *raiment* to the naked back;

Of *binding* to the wounds that smart;

And *rest* unto the weary heart.

Glad news of *freedom* to the bound;

Of *store* all losses to refund;

Of endless *life* unto the dead;

And present *help* in time of need.

Good news of *heav'n*, where angels dwell,
To those that well deserved *hell*;
Of *strength* to weak for work and war,
And *access* near to those afar.

Glad news of *joy* to those that weep,
And tender care of cripple sheep;
Of *shelter* to the soul pursu'd,
And *cleansing* to the hellish-hu'd:

Of *floods* to sap the parched ground,
And *streams* to run the desert round;
Of *ransom* to the captive caught,
And *harbour* to the found'ring yacht:

Of timely *aid* to weary groans;
Of *joy* restor'd to broken bones;
Of *grace* divine to graceless preys,
And *glory* to the vile and base:

Of living *water* pure, that teems
On fainting souls refreshing streams;
Of gen'rous *wine* to chear the strong,
And *milk* to feed the tender young:

Of *saving faith* to faithless ones;
Of *softning grace* to flinty stones;
Of *pardon* to a guilty crew,
And *mercy* free, where wrath was due.

Good news of *welcome* kind to all,
That come to Jesus at his call;
Yea, news of *drawing pow'r*, when scant,
To those that fain would come, and can't.

Glad news of rich mysterious grace,
And mercy meeting ev'ry case;
Of *store immense* all voids to fill,
And *free* to *whosoever will*:

Of *Christ exalted as a Prince*,
Pardons to give and penitence;
Of *grace o'ercoming stubborn wills*,
And leaping over *Bether hills*.

*Faith comes by hearing these reports;
 Straight to the court of grace resorts,
 And free of mercenary thought,
 Gets royal bounty all for nought.
 Faith's wing within the clammy sea
 Of legal merit cannot fly:
 But mounting mercy's air apace,
 Soars in the element of grace.
 But as free love the blessing gives
 To him that works not, but believes;
 So faith, once reaching its desire,
 Works hard by love, but not for hire.*

C H A P. III.

*The BELIEVER'S PRINCIPLES, concerning Jus-
 tification and Sanctification, their Difference
 and Harmony.*

S E C T. I.

*The Difference between Justification and Sanctifica-
 tion; or righteousness imputed and grace im-
 parted; in upwards of thirty particulars *.*

KIND Jesus spent his life to spin
 My robe of perfect righteousness;
 But by his Spirit's work within
 He forms my gracious holy dress.

* Note, That (metri causa) Justification is here sometimes ex-
 pressed by the words imputed grace, justifying grace, righte-
 ousness, &c.; Sanctification by the names, imparted grace,
 grace, graces, holiness, sanctity, &c. which the judicious
 will easily understand.

He as a *Priest* me justifies,
His blood does roaring conscience still;
But as a *King* he sanctifies,
And subjugates my stubborn will.
He justifying by his merit,
Imputes to me his righteousness;
But sanctifying by his Spirit,
Infuses in me saving grace.
My justifying righteousness
Can merit by condignity;
But nothing with my strongest grace
Can be deserv'd by naughty me.
This justifying favour sets
The *guilt* of all my sin remote;
But sanctifying grace delates
The *filth* and blackness of its blot.
By virtue of this righteousness,
Sin can't *condemn* nor justly brand:
By virtue of infused grace
Anon it ceases to *command*.
The righteousness which I enjoy,
Sin's *damning* pow'r will wholly stay;
And grace imparted will destroy
Its *ruling* domineering sway.
The former is my Judge's *act*
Of condonation full and free:
The latter his commenced *fact*,
And gradual work advanc'd in me.
The former's *instantaneous*,
The moment that I first believe:
The latter is, as Heav'n allows,
Progressive while on earth I live.
The first will *peace* to conscience give,
The last the filthy heart will cleanse;
The first effects a *relative*,
The last a *real* inward change.

The former *pardons* every *sin*,
And counts me righteous, free, and just:
The latter *quickens* grace within,
And mortifies my sin and lust.
Imputed grace *intitles* me
Unto eternal happiness;
Imparted grace will *qualify*
That heav'nly kingdom to possess.
My righteousness is infinite,
Both subjectively and in kind;
My holiness most incomplete,
And daily wavers like the wind.
So lasting is my *outer* dress,
It never wears nor waxes old;
My *inner* garb of grace decays
And fades, if Heav'n do not uphold.
My righteousness and pardon is
At once most perfect and complete;
But sanctity admits *degrees*,
Does vary, fluctuate and fleet.
Hence fix'd, my righteousness divine
No real *change* can undergo;
But all my graces wax and wane,
By various *turnings* ebb and flow.
I'm by the first as *righteous* now,
As e'er hereafter I can be:
The last will to perfection grow,
Heav'n only is the full degree.
The first is *equal*, wholly giv'n,
And still the same in ev'ry saint:
The last *unequal* and unev'n,
Whilst some enjoy what others want.
My righteousness divine is fresh,
For ever *pure* and heav'nly both;
My sanctity is partly *flesh*,
And justly term'd a *menstruous* cloth.

My righteousness I magnify,
'Tis my triumphant lofty flag;
But pois'd with this, my sanctity
Is nothing but a filthy rag.

I glory in my righteousness,
And loud extol it with my tongue;
But all my grace, compar'd with this,
I *under-rate* as loss and dung.

By justifying grace I'm apt
Of divine *favour* free to boast;
By holiness I'm partly shap'd
Into his *image* I had lost.

The first to divine *justice* pays
A rent to still the furious storm;
The last to divine *holiness*
Instructs me duly to conform.

The first does quench the fiery law,
Its rigid *cov'nant* fully stay;
The last its *rule* embroider'd draw,
To deck my heart, and gild my way.

The *subject* of my righteousness
Is Christ himself my glorious Head;
But I the subject am of grace,
As he supplies my daily need.

The *matter* of the former too
Is only Christ's obedience dear;
But lo, his helping me to do
Is all the work and matter here.

I on my righteousness rely
For Heav'n's acceptance free, and win;
But, in this matter must deny
My grace, ev'n as I do my sin.

Though all my graces precious are,
Yea, perfect also in desire;
They cannot stand before the bar
Where awful justice is umpire:

But, in the robe that Christ did spin,
They are of great and high request;
They have acceptance wrapt within
My elder Brother's bloody vest.
My righteousness proclaims me great
And *fair* ev'n in the *fight* of God;
But sanctity's my main *off-set*
Before the gazing *world* abroad.
More justify'd I cannot be
By all my most religious acts;
But these increase my sanctity,
That's still attended with defects.
My righteousness the safest ark
Midst ev'ry threat'ning flood will be;
My graces but a leaking bark
Upon a stormy raging sea.
I see in justifying grace
God's love to me does ardent burn;
But by imparted holiness
I grateful love for love return.
My righteousness is that which draws
My thankful heart to this respect:
The former then is first the *cause*,
The latter is the sweet *effect*.
Christ is in justifying me,
By name, *The Lord my righteousness*;
But, as he comes to sanctify,
The Lord my strength and help he is.
In *that* I have the *patient's* place,
For *there* JEHOVAH's act is all;
But in the *other* I'm through grace
An agent working at his call.
The *first* does *slavish* fear forbid,
For *there* his wrath revenging ends;
The *last* commands my *filial* dread,
For *here* paternal ire attends.

The former does annul my wo,
 By God's judicial sentence past;
 The latter makes my graces grow,
 Faith, love, repentance, and the rest.

The first does divine pard'ning love
 Most freely manifest to me;
 The last makes shining graces prove
 Mine int'rest in the pardon free.

My soul in justifying grace
 Does full and free *acceptance* gain;
 In sanctity I Heav'nward press,
 By sweet *assistance* I obtain.

The first declares I'm free of debt,
 And nothing left for me to pay;
 The last makes me a debtor yet,
 But helps to pay it ev'ry day.

My righteousness with wounds and blood
 Discharg'd both law and justice' score;
 Hence with the debt of gratitude
 I'll charge myself for evermore.

S E C T. II.

The Harmony between Justification and Sanctification.

HE who me decks with righteousness,
 With grace will also clothe;
 For glorious Jesus *came* to bless
 By *blood* and *water* both.

That in his righteousness I trust,
 My sanctity will show;
 Though graces cannot *make* me just,
 They *shew* me to be so.

All those who freely justify'd
 Are of the pardon'd race,
 Anon are also sanctify'd
 And purify'd by grace.

Where justice stern does justify,
There holiness is clear'd;
Heav'n's equity and sanctity
Can never be sever'd.

Hence, when my soul with pardon deck'd,
Perceives no divine ire,
Then holiness I do affect
With passionate desire.

His justifying grace is such
As wafts my soul to heav'n:
I cannot choose but *love him much*,
Who *much* has me *forgiv'n*.

The Sun of righteousness that brings
Remission in his rays,
The healing in his golden wings
Of light and heat conveys.

Where-ever Jesus is a Priest,
There will he be a King;
He that affoils from sin's arrest,
Won't tolerate its reign.

The title of a precious grace
To faith may justly fall,
Because its open arms embrace
A precious Christ for all.

From precious faith a precious strife
Of precious virtues flow;
A precious heart, a precious life,
And precious duties too.

Where-ever faith does justify,
It purifies the heart;
The pardon and the purity
Join hands and never part.

The happy state of pardon doth
An holy life infer:
In subjects capable of both
They never sunder'd were.

Yet in defence of truth must we
Distinctly view the twain:
That how they differ, how agree,
We may in truth maintain.

Two natures in one person dwell,
Which no *division* know,
In our renown'd Immanuel,
Without *confusion* too.

Those that *divide* them grossly err,
Though yet distinct they be:
Those who *confusion* hence infer,
Imagine blasphemy.

Thus righteousness and grace we must
Nor sunder nor confound;
Else holy *peace* to us is lost,
And sacred *truth* we wound.

While we their proper place maintain,
In friendship sweet they dwell;
But or to *part* or *blend* the twain,
Are errors hatch'd in hell.

To separate what God does join,
Is wicked and profane;
To mix and mutilate his coin,
Is damnable and vain.

Though plain distinction must take place;
Yet no division here,
Nor dark confusion, else the grace
Of both will disappear.

Lo! errors gross on ev'ry side
Conspire to hurt and wound;
Antinomists do them divide,
And legalists confound.

C H A P. IV.

The BELIEVER'S PRINCIPLES concerning
Faith and Sense.

1. *Of Faith and Sense natural.*
2. *Of Faith and Sense Spiritual.*
3. *The Harmony and Discord between Faith and Sense.*
4. *The Valour and Victories of Faith.*
5. *The Heights and Depths of Sense.*
6. *Faith and Frames compared; or Faith building upon Sense discovered.*

S E C T. I.

Faith and Sense Natural, compared and distinguished.

WHEN Abram's body, Sarah's womb,
Were ripe for nothing but the tomb,
Exceeding old, and wholly dead,
Unlike to bear the promis'd seed:

Faith said, *I shall an Isaac see;*
No, no, said sense, *it cannot be:*
Blind reason to augment the strife,
Adds, *How can death engender life?*

My heart is like a rotten tomb,
More dead than ever Sarah's womb;
O! can the promis'd seed of grace
Spring forth from such a barren place?

Sense gazing but on flinty rocks,
My hope and expectation chokes:
But could I, skill'd in Abram's art,
O'erlook my dead and barren heart;
And build my hope on nothing less
Than divine pow'r and faithfulness;

Soon would I find him raise up sons
To Abram, out of stocks and stones.

Faith acts as busy boatmen do,
Who backward look and forward row;
It looks intent to things unseen,
Thinks objects visible too mean.

Sense thinks it madness thus to steer,
And only trusts its eye and ear;
Into faith's boat dare thrust its oar,
And put it further from the shore.

Faith does alone the promise eye;
Sense won't believe unless it see;
Nor can it trust the divine guide,
Unless it have both wind and tide.

Faith thinks the promise sure and good;
Sense doth depend on likelihood;
Faith ev'n in storms believes the seers;
Sense calls all men, ev'n prophets, liars.

Faith uses means, but rests on none;
Sense fails when outward means are gone,
Trusts more on probabilities,
Than all the divine promises.

It rests upon the rusty beam
Of outward things that hopeful seem;
Let these its supports sink or cease,
No promise then can yield it peace.

True faith, that's of a divine brood,
Consults not base with flesh and blood;
But carnal sense, which ever errs,
With carnal reason still confers.

What! wont my disciples believe
That I am risen from the grave?
Why will they pore on dust and death,
And overlook my quick'ning breath?

Why do they slight the word I spake?
And rather sorry counsel take

With death, and with a pow'rful grave,
 If they their captive can relieve?
 Sense does inquire if tombs of clay
 Can send their guests alive away;
 But faith will hear JEHOVAH's word,
 Of life and death the sov'reign Lord.
 Should I give ear to rotten dust,
 Or to the tombs confine my trust;
 No resurrection can I see,
 For dust that flies into mine eye.
 What! Thomas, can't thou trust so much
 To me, as to thy sight and touch?
 Won't thou believe till sense be guide,
 And thrust its hand into my side?
 Where is thy faith, if it depends
 On nothing but thy finger-ends?
 But bless'd are they the truth who seal
 By faith, yet neither see nor feel.

S E C T. II.

Faith and Sense Spiritual, compared and distinguished. Where also the Difference between the Assurance of Faith, and the Assurance of Sense.

THE certainty of faith and sense
 Wide differ in experience:
 Faith builds upon, *Thus faith the Lord;*
 Sense views his *work*, and not his *word*.
 God's word *without* is faith's resort,
 His work *within* doth sense support.
 By faith we trust him without * pawns, * Pledges.
 By sense we handle with our hands.
 By faith the word of truth's receiv'd,
 By sense we know we have believ'd.
 Faith's certain by *fiducial* acts,
 Sense by its *evidential* facts

Faith credits the divine report,
Sense to his breathings makes resort:
That on his *word* of grace will hing,
This on his *Spirit* witnessing.

By faith I take the Lord for mine,
By sense I feel his love divine:
By *that* I touch his garment's hem,
By *this* find virtue thence to stream.

By faith I have mine all on *band*,
By sense I have some stock in *hand*:
By *that* some *vision* is begun,
By *this* I some *fruition* win.

My faith can fend ev'n in exile,
Sense cannot live without a smile.

By faith I to his *promise* fly,
By sense I in his *bosom* lie.

Faith builds upon the truth of God,
That lies within the promise broad;
But sense upon the truth of grace
His hand within my heart did place.

Thus Christ's the object faith will eye,
And faith's the object sense may see:
Faith keeps the truth of God in view,
While sense the truth of faith may shew.

Hence faith's assurance firm can stand,
When sense's in the deep may strand;
And faith's persuasion full prevail,
When comfortable sense may fail.

I am assur'd, when faith's in act,
Though sense and feeling both I lack:
And thus mysterious is my lot,
I'm oft assur'd when I am not;

Oft pierc'd with racking doubts and fears:
Yet faith these brambles never bears;
But unbelief that cuts my breath,
And stops the language of my faith.

Clamours of unbelieving fears,
So frequently disturb mine ears,
I cannot hear what faith would say,
Till once the noisy clamours stay.

And then will fresh experience find,
When faith gets leave to speak its mind,
The native language whereof is,
My Lord is mine, and I am his.

Sad doubtings compass me about,
Yet faith itself could never doubt;
For, as the sacred volume faith,
Much doubting argues little faith.

The doubts and fears that work my grief,
Flow not from faith, but unbelief;
For faith, whene'er it acteth, cures
The plague of doubts, and me assures:

But when mine eye of faith's asleep,
I dream of drowning in the deep:
But as befalls the sleeping eye,
Though sight remain, it cannot see;

The seeing faculty abides,
Though sleep from active seeing hides:
So faith's assuring pow'rs endure
Ev'n when it ceases to assure.

There's still persuasion in my faith,
Ev'n when I'm fill'd with fears of wrath;
The trusting *habit* still remains,
Though slumbers hold the *act* in chains.

Th' assuring faculty it keeps,
Ev'n when its eye in darkness sleeps,
Wrapt up in doubts; but when it wakes,
It rouses up assuring acts.

S E C T. III.

*The Harmony and Discord between Faith and Sense;
how they help, and how they mar each other.*

THOUGH gallant faith can keep the field
When cow'rdly sense will fly or yield :
Yet while I view their usual path,
Sense often stands and falls with faith.
Faith ushers in sweet peace and joy,
Which further heartens faith's employ :
Faith like the head, and sense the heart,
Do mutual vigour fresh impart.
When lively faith and feeling sweet,
Like dearest darlings, kindly meet,
They straight each other help and hug
In loving friendship close and snug.
Faith gives to sense both life and breath,
And sense gives joy and strength to faith ;
“ O now, says faith, how fond do I
“ In sense's glowing bosom lie !”
Their mutual kindness then is such,
That oft they doating too too much,
Embrace each other out of breath ;
As Æsop hugg'd his child to death.
Faith leaping into sense's arms,
Allur'd with her bewitching charms,
In hugging these, lets rashly slip
The proper object of its gripe.
Which being lost, behold the thrall !
Anon faith loses sense and all ;
Thus unawares cuts sense's breath,
While sense trips up the heels of faith.
Her charms assuming Jesus' place,
While faith's lull'd in her soft embrace ;

Lo! soon in dying pleasures wrapt,
Its living joy away is snapt.

S E C T. IV.

The Valour and Victories of Faith.

BY faith I unseen Being see
Forth lower *beings* call,
And say to nothing, *Let it be*,
And nothing hatches all.

By faith I know the world's were made,
By God's great word of might;
How soon, *Let there be light*, he said,
That moment there was light.

By faith I soar and force my flight,
Through all the clouds of sense;
I see the glories out of sight,
With brightest evidence.

By faith I mount the azure sky,
And from the lofty sphere,
The earth a little mote espy,
Unworthy of my care.

By faith I see the unseen things,
Hid from all mortal eyes;
Proud reason stretching all its wings,
Beneath me flutt'ring lies.

By faith I build my lasting hope
On righteousness divine;
Nor can I sink with such a prop,
Whatever storms combine.

By faith my works, my righteousness,
And duties all I own
But loss and dung; and lay my stress
On what my Lord has done.

By faith I overcome the world,
And all its hurtful charms;
I'm in the heav'nly chariot hurl'd
Through all opposing harms.

By faith I have a conqu'ring pow'r
To tread upon my foes,
To triumph in a dying hour,
And banish all my woes.

By faith in midst of wrongs I'm right,
In sad decays I thrive;
In weakness I am strong in might,
In death I am alive.

By faith I stand when deep I fall,
In darkness I have light;
Nor dare I doubt and question all
When all is out of sight.

By faith I trust a pardon free,
Which puzzles flesh and blood;
To think that God can justify,
Where yet he sees no good.

By faith I keep my Lord's commands,
To verify my trust;
I purify my heart and hands,
And mortify my lust.

By faith my melting soul repents,
When pierced Christ appears;
My heart in grateful praises vents,
Mine eyes in joyful tears.

By faith I can the mountains vast
Of sin and guilt remove;
And them into the ocean cast,
The sea of blood and love.

By faith I see JEHOVAH high
Upon a throne of grace;
I see him lay his vengeance by,
And smile in Jesus' face.

By faith I hope to see the Sun,
The light of grace that lent;
His everlasting circles run,
In glory's firmament.

By faith I'm more than conqueror,
Ev'n though I nothing can
Because I set JEHOVAH's pow'r
Before me in the *van*.

By faith I counter-plot my foes,
Nor need their ambush fear;
Because my life-guard also goes
Behind me in the *rear*.

By faith I walk, I run, I fly,
By faith I suffer thrall;
By faith I'm fit to live and die,
By faith I can do all.

S E C T. V.

The Heights and Depths of Sense.

WHEN Heav'n me grants, at certain times,
Amidst a pow'rful gale,
Sweet liberty to moan my crimes,
And wand'rings to bewail;
Then do I dream my sinful brood,
Drown'd in the ocean main
Of chrystal tears and crimson blood,
Will never live again.

I get my foes beneath my feet,
I bruise the serpent's head;
I hope the vict'ry is complete,
And all my lusts are dead.

How gladly do I think and say,
When thus it is with me,
Sin to my *sense* is clean away,
And so shall ever be.

But, ah! alas! th' ensuing hour
My lusts arise and swell,
They rage and reinforce their pow'r,
With new recruits from hell.

Though I resolv'd and swore, through grace,
In very solemn terms,
I never should my lusts embrace,
Nor yield unto their charms;

Yet such deceitful friends they are,
While I no danger dream,
I'm snar'd before I am aware,
And hurry'd down the stream.

Into the gulph of sin anon,
I'm plunged head and ears;
Grace to my *sense* is wholly gone,
And I am chain'd in fears;

Till straight my Lord with sweet surprise
Returns to loose my bands,
With kind compassion in his eyes,
And pardon in his hands:

Yet thus my life is nothing else
But heav'n and hell by turns;
My soul, that now in Goshen dwells,
Anon in Egypt mourns.

S E C T. VI.

*Faith and Frames compared: or, Faith building upon
Sense discovered.*

FAITH has for its foundation broad
A stable rock on which I stand,
The truth and faithfulness of God,
All other grounds are sinking sand.

My frames and feelings ebb and flow;
And when my faith depends on them,
It fleets and staggers to and fro,
And dies amidst the dying frame.
That faith is surely most unstay'd,
Its stagg'ring can't be counted strange,
That builds its hope of lasting aid
On things that every moment change.
But could my faith lay all its load
On Jesus' everlasting name,
Upon the righteousness of God,
And divine truth that's still the same:
Could I believe what God has spoke,
Rely on his unchanging love,
And cease to grasp at fleeting smoke,
No changes would my mountain move.
But when, how soon the frame's away,
And comfortable failings fail;
So soon my faith falls in decay,
And unbelieving doubts prevail:
This proves the charge of latent vice,
And plain my faith's defects may show;
I built the house on thawing ice,
That tumbles with the melting snow.
When divine smiles in sight appear,
And I enjoy the heav'nly gale;
When wind and tide and all is fair,
I dream my faith shall never fail:
My heart with false conclusions draw,
That strong my mountain still remain;
That in my faith there is no flaw,
I'll never never doubt again.
I think the only rest I take,
Is God's unfading word and name;
And fancy not my faith so weak,
As e'er to trust a fading frame.

But, ah! by sudden turns I see

My lying heart's fallacious guilt,
And that my faith, not firm in me,
On sinking sand was partly built:

For, lo! when warming beams are gone,
And shadows fall; alas! 'tis odd,
I cannot wait the rising Sun,
I cannot trust a hiding God.

So much my faith's affiance seems
Its life from fading joys to bring,
That when I lose the dying streams,
I cannot trust the living spring.

When drops of comfort quickly dry'd,
And sensible enjoyments fail:
When cheering apples are deny'd,
Then doubts instead of faith prevail.

But why, though fruit be snatch'd from me,
Should I distrust the glorious Root;
And still affront the standing Tree,
By trusting more to falling fruit?

The smallest trials may evince
My faith unfit to stand the shock,
That more depends on fleeting sense,
Than on the fix'd eternal Rock.

The safest ark when floods arise,
Is stable truth that changes not:
How weak's my faith, that more relies
On feeble sense's floating boat?

For when the fleeting frame is gone,
I straight my state in question call;
I droop and sink in deeps anon,
As if my frame were all in all.

But though I miss the pleasing gale,
And Heav'n withdraw the charming glance;
Unless JEHOVAH's oath can fail,
My faith may keep it countenance.

The frame of nature shall decay,
 Time-changes break her rusty chains;
 Yea, heav'n and earth shall pass away;
 But faith's foundation firm remains.

Heav'n's promises so fix'dly stand,
 Engrav'd with an immortal pen,
 In great *Immanuel's* mighty hand,
 All hell's attempts to raze are vain.

Did faith with none but truth advise,
 My steady soul would move no more,
 Than stable hills when tempests rise,
 Or solid rocks when billows roar.

But when my faith the counsel hears
 Of present sense and reason blind,
 My wav'ring spirit then appears
 A feather toss'd with ev'ry wind.

Lame legs of faith unequal crook:
 Thus mine, alas! unev'n stand,
 Else I would trust my stable Rock,
 Not fading frames and feeble sand.

I would, when dying comforts fly,
 As much as when they present were,
 Upon my living joy rely.
 Help, Lord, for here I daily err.

C H A P. V.

The BELIEVER'S PRINCIPLES concerning
Heaven and Earth.

S E C T. I.

The Work and Contention of Heaven.

IN heav'nly choirs a question rose,
 That stirr'd up strife will never close,

What rank of all the ransom'd race
Owes highest praise to sov'reign grace?
Babes thither caught from womb and breast,
Claim'd right to sing above the rest;
Because they found the happy shore
They never saw nor fought before.

Those that arrive at riper age
Before they left the dusky stage,
Thought grace deserv'd yet higher praise,
That wash'd the blots of num'rous days,
Anon the war more close began,
What praising harp should lead the van?
And which of grace's heav'nly peers
Was deepest run in her arrears?

" 'Tis I (said one), 'bove all my race,

" Am debtor chief to glorious grace."

" Nay, (said another), hark, I trow,

" I'm more oblig'd to grace than you."

" Stay, (said a third,) I deepest share

" In owing praise beyond compare:

" The chief of sinners, you'll allow,

" Must be the chief of singers now."

" Hold, (said a fourth,) I here protest

" My praises must outvie the best;

" For I'm of all the human race

" The highest miracle of grace."

" Stop, (said a fifth,) these notes forbear,

" Lo, I'm the greatest wonder here;

" For I of all the race that fell,

" Deserv'd the lowest place in hell."

A soul that higher yet aspir'd,

With equal love to Jesus fir'd,

" 'Tis mine to sing the highest notes

" To love, that wash'd the foulest blots."

" Ho, (cry'd a mate), 'tis mine I'll prove.

" Who sinn'd in spite of light and love,

“ To sound his praise with loudest bell,
“ That sav’d me from the lowest hell.”
“ Come, come, (said one), I’ll hold the plea,
“ That highest praise is due by me ;
“ For mine, of all the sav’d by grace,
“ Was the most dreadful, desp’rate case.”

Another rising at his side,
As fond of praise, and free of pride,
Cry’d, “ Pray give place, for I defy,
“ That you should owe more praise than I :

“ I’ll yield to none in this debate ;
“ I’m run so deep in grace’s debt,
“ That sure I am, I boldly can
“ Compare with all the heav’nly clan.”

Quick o’er their heads a trump awoke,
“ Your songs my very heart have spoke ;
“ But ev’ry note you here propale,
“ Belongs to me beyond you all.”

The list’ning millions round about
With sweet resentment loudly shout ;
“ What voice is this, comparing notes,
“ That to their song chief place allots ?
“ We can’t allow of such a sound,
“ That you alone have highest ground
“ To sing the royalties of grace ;
“ We claim the same adoring place.”

What ! will no rival-singer yield
He has a match upon the field ?
“ Come, then, and let us all agree
“ To praise upon the highest key.”

Then jointly all the harpers round
In mind unite with solemn sound,
And strokes upon the highest string,
Made all the heav’nly arches ring :
Ring loud with hallelujah’s high,
To him that sent his Son to die ;

And to the worthy Lamb of God,
That lov'd and wash'd them in his blood.

Free grace was sov'reign empress crown'd
 In pomp, with joyful shouts around:
 Assisting angels clapp'd their wings,
 And founded grace on all their strings.

The emulation round the throne
 Made prostrate hosts (who ev'ry one
 The humblest place their right avow)
Strive who should give the lowest bow.

The next contention without vice
 Among the birds of paradise,
 Made every glorious warbling throat
Strive who should raise the highest note.

Thus in sweet holy humble strife,
 Along their endless, joyful life
 Of Jesus all the harpers rove,
 And sing the wonders of his love.

Their discord makes them all unite
 In raptures most divinely sweet;
 So great the song, so grave the base,
 Melodious music fills the place.

S E C T. II.

Earth despicable, Heaven desirable.

THERE'S nothing round the spacious earth
 To suit my vast desires;
 To more refin'd and solid mirth
 My boundless thought aspires.

Fain would I leave this mournful place,
 This music dull, where none
 But heavy notes have any grace,
 And mirth accents the moan.

Where troubles tread upon reliefs,
New woes with older blend;
Where rolling storms and circling griefs
Run round without an end:

Where waters wrestling with the stones,
Do fight themselves to foam,
And hollow clouds with thund'ring groans
Discharge their pregnant womb:

Where *eagles* mounting meet with rubs
That dash them from the sky:
And *cedars*, shrinking into shrubs,
In ruin prostrate lie:

Where, sin the author of turmoils,
The cause of death and *hell*,
The one thing foul that all things soils,
Does most befriended dwell.

The purchaser of night and woe,
The forfeiture of day,
The debt that ev'ry man did owe,
But only God could pay.

Bewitching ill, 'indors'd with hope,
Subscribed with despair:
Ugly in death when eyes are ope,
Though life may paint it fair.

Small wonder that I droop alone
In such a doleful place:
When lo, my dearest friend is gone
My father hides his face.

And though in words I seem to show
The fawning poet's stile,
Yet is my plaint no feigned woe;
I languish in exile.

I long to share the happiness
Of that triumphant throng,
That swim in seas of boundless bliss
Eternity along.

When but in drops here by the way
Free love distills itself,

I pour contempt on hills of prey,
And heaps of worldly pelf.

To be amidst my little joys,
Thrones, sceptrea, crowns, and kings,
Are nothing else but little toys,
And despicable things.

Down with disdain earth's pomp I thrust,
Bid tempting wealth *away* :
Heav'n is not made of yellow dust,
Nor bliss of glitt'ring clay.

Sweet was the hour I freedom felt
To call my Jesus mine ;
To see his smiling face, and melt
In pleasures all divine.

Let fools an *heav'n* of shades pursue,
But I for substance am :
The *heav'n* I seek is *likeness* to,
And *vision* of the Lamb :

The worthy Lamb with glory crown'd
In his august abode ;
Inthron'd sublime, and deck'd around
With all the pomp of God.

I long to join the saints above,
Who, crown'd with glorious bays,
Through radiant files of angels move,
And rival them in praise :

In praise to JAH, the God of love,
The fair incarnate Son,
The holy co-eternal Dove,
The good, the great Three-one.

In hope to sing without a sob,
The anthem ever new,
I gladly bid the dusty globe,
And vain delights, *Adieu*.

THE
FOLLOWING POEM,

THE SECOND PART OF WHICH WAS WROTE BY MR. ERSKINE,

Is here inserted, as a proper subject of Meditation
to *Smokers of Tobacco*.

SMOKING SPIRITUALIZED.

IN TWO PARTS.

The first Part being an old Meditation upon Smoking
Tobacco; the second a new Addition to it, or
Improvement of it.

P A R T I.

THIS Indian weed now wither'd quite,
Though green at noon, cut down at night,
Shows thy decay;
All flesh is hay.

Thus think, and smoke tabacco.

The pipe, so lily-like and weak,
Does thus thy mortal state bespeak.

Thou art ev'n such,
Gone with a touch.

Thus think, and smoke tobacco.

And when the smoke ascends on high,
Then thou behold'st the vanity

Of worldly stuff,
Gone with a puff.

Thus think, and smoke tobacco.

And when the pipe grows foul within,
Think on thy soul defil'd with sin;

For then the fire
It does require.

Thus think, and smoke tobacco.

SMOKING SPIRITUALIZED.

And seeft the afhes caft away;
Then to thyfelf thou mayeft fay,
That to the duft
Return thou muft.
Thus think, and fmoke tobacco



P A R T II.

Was this fmall plant for thee cut down?
So was the Plant of Great Renown;
Which mercy fends
For nobler ends.

Thus think, and fmoke tobacco.

Doth juice medicinal proceed
From fuch a naughty foreign weed?
Then what's the pow'r
Of Jeffe's flow'r?

Thus think, and fmoke tobacco.

The promise, like the pipe, inlays,
And by the mouth of faith conveys
What virtue flows
From Sharon's Rose.

Thus think, and fmoke tobacco.

In vain the unlighted pipe you blow;
Your pains in outward means are fo.
Till heav'nly fire
Your hearts infpire.

Thus think, and fmoke tobacco.

34 SMOKING SPIRITUALIZED.
The smoke, like burning incense, tow'rs;
So should a praying heart of yours
With ardent cries
Surmount the skies.
Thus think, and smoke tobacco.

F I N I S.

